THE

CAMBRO-BRITON.

MAY, 1822.

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Preliminary Notices.

We have to request, that all communications, intended for the Cambro-Briton, may be addressed "*To the Editor, &c.*" and not to any individual personally, a practice which is attended with some inconvenience. We beg also to remind our correspondents of the request we made in our last Number with respect to the orthography of Welsh articles.

Ieuan has our best thanks.—He will find a part of his acceptable contribution in this Number; his private letter has also been received. We wish much that the alphabetical "improvement," he suggests, were generally adopted. Ieuan is, of course, aware, that it has been in use with several Welsh writers, and, amongst others, with Dr. I. D. Rhys, Dr. Powell, and E. Llwyd.

Observator will see that his two communications, sent since our letter to him was written, have been received. Our grateful acknowledgements are again due for his unremitted and valuable assistance. We will endeavour to make some use of the "interesting document," to which he refers us.

We beg P. W. B. to accept our sincere thanks for his obliging communication, of which, he will find, we have made use, and that too with the freedom, which he was kind enough to allow.

J. J. (Oxford) will perceive that a part of his contribution is inserted. We are afraid, that the "Celto-Norman Antiquities" cannot be turned to any account: indeed we are far from being satisfied with their authenticity, which, in an article of that nature, must be its chief recommendation.

A Powysian's letter has been received, and we should have complied with his request by translating the article he was kind enough to enclose (notwithstanding its previous appearance, we believe, in two Welsh Magazines), if it had contained any *positive* information of interest. Our correspondent will find, however, that we have noticed the subject in the only way, which, we thought, would be satisfactory. With respect to his former contribution, we can only say, that any "short letter," he may choose to write in defence of it, shall be inserted.

We have received S. R. J.'s Essay, and hope to find room for it in our next. We thank him for the loan of the book.

It would give us much pleasure to comply with the request of our correspondent from Tremeirchion, in noticing the work he is about to publish. But the rule, we have adopted, of confining ourselves to publications in the Welsh language, or relating to Wales, (except as advertisements), puts it unluckily out of our power.

We are obliged again to postpone the promised article on the Cymry, and must now do so indefinitely. The fact is, we find, upon reconsidering the subject, that to do justice to it will take much more time and space than we originally calculated.

The Bidder's Song in our next.

The next Number will complete the Third Volume of the Cambro-Briton.

ERRORS CORRECTED.

No. xxviii. Preliminary Notices, l. 12. "prophecirs" (prophecies): P. 329, l. 1. "from him" (to him): p. 344, l. 26, *dele* "which:" p. 346, l. 23, "composed" (compared): p. 349, l. 3, "grwydre dig" (grwydredig): p. 364, last line, "Cae, Collwyn" (Caer Collwyn): p. 376, l. 20, "fod" (vod): p. 380, l. 28, "wake" (woke): p. 381, l. 11, "bands" (band).

THE

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NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA IGNOTA SUNT. CICERO *de Legibus.*

THE TRIADS.—No. XXII.

TRIADS OF THE ISLE OF BRITAIN:

(RELATING TO ARTHUR*.)

I. THE three Fair Ladies of Arthur's Court: Dywir the golden-haired, Enid the daughter of Yniwl the Earl [of Devon], and Tegau Eurvron; that is to say, they were the three exalted ladies of the Court of Arthur.

[Triad LXXVIII. of the first series in the Archaiology agrees with this, only omitting the word "fair," for which "exalted" is substituted. It does not occur in the second series. Enid, here mentioned, was the mistress of Geraint ab Erbin; Tegau was the wife of Caradawg Vreichvras, and is recorded, in a former Triad, as one of the three "chaste women" of Britain. See vol. ii. p. 436. She is also celebrated by the bards as having had three rarities which became none but herself—her mantle, her golden goblet, and her knife.]

II. The three Wives of Arthur, that is to say, the three Chief Ladies: namely, Gwenhwyvar the daughter of Gwythyr the son of Greidiawl, and Gwenhwyvar the daughter of Gawryd Ceint, and Gwenhwyvar the daughter of Gogyrvan Gawr.

[Triads LIX. of the first series, and XVI. of the second, agree with this in the names, but do not call them the "wives" of Arthur. The only other memorials, we have of these ladies or their

* The following seventeen Triads are those, which we noticed, in vol. ii. p. 438, as being reserved out of the collection already translated. The originals of the first fifteen may be found in the Arch. of Wales, vol. ii. p. 73--5, and of the last two in page 80 of the same volume. Our readers should be informed, that these Triads, as well as those that preceded them, are translated from the third and fullest series in the Archaiology, and complete the number there given.

sires, are that Gogyrvan Gawr is stated to have been a chieftain of North Wales, and that the slap, given by his daughter to Gwenhwyvach wife of Medrawd, produced the Battle of Camlan. See CAMBRO-BRITON, vol. ii. p. 10.]

III. The three Chief Mistresses of Arthur: Garwen the daughter of Henyn Prince of Gwyr and Ystrad Tywy, and Gwyl the daughter of Enddawd of Caerworgon, and Indeg the daughter of Avarwy Hir of Maelienydd.

[Triad LX. of the first series agrees with this, as does Triad XVII. of the second. There are no other records of these ladies.]

IV. The three Chief Courts of Arthur: Caerlleon on the Usk in Wales, Celliwig in Cornwall, and Penryn Rhionydd in the North; and in these three were kept the three principal festivals—Christmas, Easter, and Whitsuntide.

[The circumstances, here recorded, are to be found in Triads LVII. and LVIII. of the first series, but do not occur in the second. Caerlleon on the Usk is in Monmouthshire, and, according to an account inserted in the last Number, page 361, was founded by Beli, 401 years before Christ. We are at a loss to discover the situation of Celliwig, unless it is to be identified, as some have imagiued, with Pendennis Castle. The name, approaching nearest to Celliwig of any in Cornwall, is Kellington. Penryn Rhionydd is thought to have been the Point of Galloway in Scotland, and was, probably, the seat of the ancient Princes of Cumbria.]

V. The three Free and Dissatisfied Guests of Arthur's Court: Llywarch Hên ab Elidyr Lydanwyn, and Llemenig, and Heiddyn Hir; and these were sons of bards.

[Triad LXXI. of the first series agrees with this; but there is no corresponding memorial in the second. Llywarch Hên has been recorded in other Triads, before translated, and a biographical memoir of him may be found in the first volume: of the two personages, here joined with him, and who were also bards, we are not aware that there are any other notices among our ancient remains.]

VI. The three Compeers of the Court of Arthur: Dalldav son of Cynin Côv, and Trystan son of March ab Meirchion, and Rhyhawd son of Morgant ab Adras.

[Triad LXXXIX. of the first Series corresponds with this, but it does not occur in the second. We have no other memorials of these chieftains.]

VII. The three Sovereign Chieftains of Arthur's Court: Go-

ronwy ab Echel Forddwydtwll, and Cadraith ab Porthor Godo, and Fleidyr Flam son of Godo; that is to say, they were three Princes having possession of territory and dominion, and preferred, notwithstanding, remaining as knights in the Court of Arthur, as deeming that superior to all honour and rank, and they went by the name of the Three Just Knights.

[The events, comprised in this Triad, are not recorded in either of the other series; nor have we any other account of these personages, except that Cadair, under the name of Cadair ail Seithin Saidi, will be found in a subsequent Triad. We believe both Seithin Saidi and Porthor Godo to have some mythological allusion, and which, as far as we recollect, has been examined by Mr. Davies in his "Mythology and Rites of the Druids."]

VIII. The three Golden-tongued Knights of Arthur's Court: Gwalchmai ab Gwyar, and Drudwas the son of Tryphin, and Eliwlod ab Madawg ab Uthyr; and the wisest of all the wise of their time were they, and so fair and gentle their deportment, and so eloquent and placid their whole discourse, that none could fail in giving them what they required.

[Triad LXXXII. of the first series agrees with this, which, however, is not found in the second. Among some Various Readings of the Triads *(Amrywiaethau)*, inserted in the Archaiology, (vol. ii. p. 75--80), is given the following reason, why these persons were called the "three golden-tongued knights:"—"because there was neither king, nor earl, nor lord, whom they addressed, that would not attend to them, and whatever request they made they would obtain whether with a good will or not." Gwalchmai occurs in a subsequent Triad, and is a principal character in one of the Mabinogion: there are no other memorials of the two other chieftains.]

IX. The three Wise-counselling Knights of Arthur's Court: Cynon the son of Clydno Eiddyn, and Arawn the son of Cynvarch, and Llywarch Hên the son of Elidyr Lydanwyn; and nothing but prosperity was derived from every counsel they gave to the property of those that followed it, and misfortune befel wherever their counsels were not acted upon.

[The first series, Triad LXXXVI., merely mentions the names; and the second has no notice of them. In the "Various Readings" the following addition occurs. "And these three knights were the counsellors of Arthur in whatever war or danger he was concerned, and they gave him such counsel that no one could gain advantage over him, and through this he overcame all na-

tions by means of three things, which he followed, namely, good hope, and the sacred arms that Jesus Christ sent him, and the valour of his soldiers; and, therefore, he wore on his head twelve crowns, and became Emperor in Rome." Cynon, here mentioned, has been recorded in a former Triad as one of the "three faithful lovers;" he was a chief of North Britain, and repeated notices of him occur in the Gododin of Aneurin, as one of the principal heroes in the Battle of Cattraeth. Arawn was also a chieftain of the North Britons, and was, most probably, in the same conflict, as he is recorded to have been engaged, on other occasions, against the Saxons.]

X. The three Equity-dispensing Knights of the Court of Arthur: Blas the son of the Prince of Llychlyn, Cadawg the son of Gwynlliw Vilwr, and Pedrogl Paladrddellt son of the King of India. The qualities of these were to defend all slaves, orphans, widows, virgins, and all who had devoted themselves under the protection of God and his peace, and all poor, and feeble, without exception, and to save them from violence, oppression, and injury: Blas by the common law, and Pedrogl by the law of arms, and Cadawg by the law of the church and the ordinances of God. And they acted neither from respect, nor from fear, nor from love, nor from hatred, nor from motive, nor from complaisance, nor from anger, nor from mercy of any kind, but only as it was right and equitable according to the law of God, the nature of goodness, and the demands of justice.

[The first series only, Triad LXXXIV., agrees with this. The "Various Readings," instead of the "Prince," have the "Earl," of Llychlyn, but, in other respects, only vary the phraseology without making any change in the meaning. Of Blas we have no other record; Llychlyn may imply Denmark. See CAMBRO-BRITON, vol. i. p. 49. Cadawg is the same as Catwg the Wise, whose maxims have appeared so often in these pages, and of whom notices may be found in the first volume, pp. 11 and 52. We can say no more of Pedrogl than is here recorded; the epithet *Paladrddellt*, affixed to his name, means "the splintered shaft or spear."]

XI. The three Kingly Knights of the Court of Arthur: Morgan Mwynvawr ab Adras, and Medrawd ab Llew ab Cynvarch, and Hywel son of Emyr Llydaw. It was their quality to be so placid and mild, and so pure in their discourse, that it would be difficult for any one in the world to refuse or deny what they asked.

[Triad LXXXIII. of the first series has, instead of Morgan Mwynvawr, Nasiens king of Denmark, but corresponds in other respects with this; the memorial does not occur in the second. The "Various Readings" also adopt Nasiens, and differ moreover from the Triad here translated as follows:—"And there was neither emperor nor king, that could refuse any request to these three by reason of their fairness and wisdom, when they addressed them in peace; and likewise there was neither warrior nor combatant, that could stop them, when they attacked them in war, how good soever their arms; and, on this account, they were called the three kingly knights."—Of Morgan Mwynvawr we have no other notices, unless he is to be identified with a distinguished Welsh prince of the same name, who lived in the eleventh century; if so, the name occurs erroneously here, and Nasiens, as substituted in other copies, must be correct, but of him we have no other account. Medrawd has been mentioned before in this work: see vol. i. pp. 171 and 202. This is the only record of Hywel.]

XII. The three Courteous Knights of the Court of Arthur, the best towards every guest and stranger, and the most liberal of their gifts and kindnesses: Gwalchmai ab Gwyar, and Garwy son of Geraint ab Erbin, and Cadair ail Seithin Saidi. And nobody would be denied what he sought from their courtesy; and so great was their courteous disposition towards every one, that what he gained was the same as if a friend had obtained it on account of his real friendship.

[This Triad does not occur in the other two series. Gwalchmai and Cadair have been noticed above. There is no other memorial of Garwy; Geraint, his father, was a prince of the West Britons and fell, under Arthur, in the Battle of Llongborth, on which occasion an Elegy, still extant, was composed by Llywarch Hên. There is also a memoir or romance of him, entitled "Ystoria Geraint," in the Red Book of Hergest, in Jesus College.]

XIII. The three Privileged* Knights of the Court of Arthur: Eithew the son of Gwrgawn, and Coleddawg the son of Gwyn, and Geraint Hir the son of Cymmannon Hên. They were plebeians, the sons of vassals; but their word, and their disposition for honesty, urbanity, gentleness, wisdom, bravery, justice, mercy, and every praiseworthy quality and science,

* The original word is, in one copy, *anhüol*, and, in another, *anheol*, the import of which appears in the sequel; we have adopted the word "privileged," as the nearest translation without a periphrasis.

either in peace or war, was so good, that the Court of Arthur, its privileges and freedom, were made subservient to them.

[The names only, with some trivial variations, are recorded in the first series, Triad LXII., without the explanation, and the second has no notice of them. We have no other account of these "privileged knights."]

XIV. The three Knights of the Court of Arthur, that guarded the Greal: Cadawg the son of Gwynlliw, and holy Illtud the Knight, and Peredur the son of Evrawg.

[It is extremely difficult to reconcile this Triad with the other copies. The second series, indeed, does not contain it; but Triad LXI. of the first series records three different persons, as those, who "obtained," not "guarded," the Greal, while the circumstances, ascribed to them, correspond rather with those in the Triad, immediately following this, of the "three continent knights," though the names are different from them also. The "Various Readings," on the other hand, correct the Triad in the first series, just noticed, and, instead of the "three knights that obtained the Greal," substitute the "three virgin knights," which, from what we have above stated, is the most probable reading. In that case, the Triad, we now translate, is the only one containing a memorial of the celebrated GREAL, an ancient collection, it would appear, of Tales concerning Arthur and his Knights, and also of the Mysteries of the Round Table. It has been long lost, and, from the manner in which it has been deplored by the bards, we may form some estimate of its traditional value. Davydd ab Gwilym, in the 14th century, alludes to it in the following couplet:

"Rhodiais i'th geisio, iaith ddigasog,
Mal y *Grëal*, myn y grog."

I've sought thee, what I say is real,
As though I went to seek the Greal.

And Guto y Glyn, in the next century, is still more explicit:—

"Am un llyvyr i mae 'n llevain,
A gar mwy nag aur a main,
Y *Grëal* teg i'r wlad hon—
Llyvr o enwog varchogion,
Llyvr o greft yr holl vord gron."

One book, 'fore all, he does deplore,
Than gold or gems esteems it more,
The Greal, Cymru's pride;
Where Arthur's Knights their feats display,
And that Round Board, of ancient day,
Its mysteries beside.

Frequent mention of this celebrated book occurs in the Mabnogion, and there is a MS. in the Hengwrt Library, now re-

moved to Rug, entitled "Llyvyr y Greal,"—The Book of the Greal; but what correspondence it may bear with the ancient book, above noticed, we know not. Mr. Edw. Llwyd, in his *Archæologia Britannica*, describes it as containing stories of Arthur and his warriors. It formerly belonged to the celebrated antiquary, Sir John Pryse. Of the persons, here recorded as the guardians of the GREAL, Cadawg, or Catwg, has already been noticed; and a notice of Illtud may be seen in the second volume, p. 98. Peredur was a chieftain of North Britain, and, probably, the same that is celebrated in the Gododin. He is also the hero of one of the Mabinogion.]

XV. The three Continent Knights of the Court of Arthur: Cadawg ab Gwynlliw, and Illtud the Knight, and Bwrt the son of Bwrt, King of Llychlyn; that is to say, neither of them ever committed any carnal sin, nor would they form any matrimonial connection, nor have any concern with women, but chose to live as bachelors, and to conduct themselves according to the law of God and the Faith of Christ.

[In Triad LXI. of the first series, above alluded to, the circumstances, which correspond with those in this Triad, are appropriated to "Galath ab Llawnslot dy Lac, Peredur ab Evrog, and Bwrt the son of king Bwrt." But an exception is made as to the latter in one instance, when he yielded to the allurements of a daughter of King Brangor, afterwards Empress of Constantinople, "who was descended," says the Triad, "from the line of David the Prophet, as the History of the Greal bears witness."—Who this Bwrt was does not appear, as we have no other memorials of him.]

XVI. The three Battle-knights of the Court of Arthur: namely, Cadwr Earl of Cornwall, and Llawnslot dy Lac, and Owain ab Urien Rheged. The qualities of these were, that they never retreated on account either of a spear, or of an arrow, or of a sword; and Arthur experienced no disgrace in battle from the day, on which he saw their faces, and, for that, they were called the three Battle-knights.

[This and the following Triad were published from a MS. in the possession of Paul Panton, Esq. of Plasgwyn, Anglesey, and are in addition to those in the three regular series inserted in the Archaiology. Of the first two names we are unable to give any account; but Owain ab Urien has been noticed in a former Triad, translated in the CAMBRO-BRITON, as one of the "three fair princes." See vol. i. p. 204.]

XVII. The three Illusory Knights of the Court of Arthur: that is to say, Menw ab Teirgwaedd, Trytsan ab Tallwg, and Cai Hir ab Cynyr the Knight; for they could appear in what form they choose, when they were in difficulty, and, on that account, no one could prevent their superiority, between their strength, their prowess, their fascination, and their illusion.

[A Triad, somewhat similar to this, but different with respect to two of the names, appeared in the second volume, p. 389, to which we refer the reader for an account of Menw. Trystan ab Tallwch has also been noticed in some previous Triads; he is the same as Sir Tristram, immortalized in romantic lore. Cai Hir was a nephew of Arthur, and is distinguished as his attendant in several fabulous tales in which Arthur performs a principal part.]

GENEALOGY OF THE SAINTS*.

[*Continued from p.* 338.]

P.

PABIALI, one of the sons of Brychan, who, with his brothers Nefai and Pasgen, was by a Spanish woman.

PABO, the son of Arthwys ab Mar ab Ceneu ab Coel Godebog. He is generally styled Pabo Post Prydain, or Pabo the Pillar of Britain: and he is said to be the oldest of the saints of Mon. Llanbabo in Mon is dedicated to him; and his tomb is still preserved there, whereon there is an inscription, which is given by Rowland, in his Mona Antiqua Restaurata.

PADARN, the son of Petrwn ab Emyr Llyddaw, and the cousin of Cadvan. Llanbadarn Vawr and Llanbadarn Odyn, both in Ceredigion, are dedicated to him.

PADRAN, the son of Corun ab Ceredig ab Cunedda Wledig, and the brother of Caranog, Pedyr, and Tyrnog.

PADRIG, the son of Allvryd ab Goronwy, of Gwaredog in Arvon. He was sent by Pope Cœlestine to convert the Gwyddelians.—*Rowland.* Llanbadrig in Mon is dedicated to him: "Llanbadrig in Mon belonged to the Brython of Ystrad Clwyd, in the North."

PASGEN, one of the sons of Brychan, a full brother to Nefai and Pabiali.

* Arch. of Wales, vol. ii. p. 49--52.

PEBLIG, the son of Maxen Wledig, Emperor of Rome, and King of the Britons, and his mother was Elen, the daughter of Eudaw. Llanbeblig in Arvon is dedicated to him: it is the parish church of the present Caernarvon.

PEDROG, the son of Clement, a prince of Cernyw, or Cornwall. Llanbedrog in Arvon is dedicated to him.

PEDYR, the son of Corun ab Ceredig ab Cunedda Wledig.

PEIRIO, the son of Caw of Prydyn, and the brother of Cafo, Cwyllog, Eigrad, and Maelog. The church of Rhosbeirio in Mon is dedicated to him.

PERIS, the son of Helig ab Glànog, of Tyno Helig, the brother of Brothen and Gwŷnyn, and "a cardinal of Rome." Llanberis in Arvon is dedicated to him.

PEUGAN. His genealogy is not given. He is said to be buried in the vale of Clwyd.

PEULAN, the son of Pawl Hen of Manaw. Gwyngeneu was his brother, and Gwenvaen, "of Rhoscolyn in Mon," was his sister. Llanbeulan in Mon is dedicated to him.

R.

RHAIN, one of the sons of Brychan. "He is a saint in the county of Lincoln; and there is a temple to him in Manaw."

RHAWYN, one of the sons of Brychan. Dogvan, Rhun, and Rhawyn, are placed together distinct from the other brothers.

RHEDIW. His genealogy is not given. He is a saint at Llanllyvni in Arvon: and there they shew the well of Rhediw, the chair of Rhediw, the print of Rhediw's thumb, and of the hoof of his horse; and there they keep his feast-day, or wakes, in winter.

RHIEINGAR. Her genealogy is not given. "She is a saint in Llech Maelienydd, and the mother of Ceindyr, a saint of Maelienydd."

RHUN, one of the sons of Brychan. See Rhawyn.

RHWYDRYS, the son of Rhwydrim, or Rodrem, king of Conacht yn y Werddon—Connaught in Ireland.

RHYCHWYN, the son of Ithael Hael o Lydaw, the brother of Llechid, Tegai, and Trillo.

RHYCHWYN, the son of Helig ab Glànog, the brother of Aelgyvarch, Boda, Brothen, Celynin, and Gwŷnyn. Llanrhychwyn in Arvon is dedicated to him.

RHYSTUD, the son of Hywel Vychan ab Hywel ab Emyr Llydaw. Llanrhystud in Ceredigion is dedicated to him.

S.

SADWRN. His origin is not given. Llansadwrn in Mon and Llansadwrn in Emlyn, Caermarthenshire, are named after him.

SADYRNIN. His origin is not given; but the name seems to be the same as the Latin one of Saturninus. Llansadyrnin in Caermarthenshire is named after him.

SAERAN, the son of Geraint Saer o y Werddon—Geraint the Wright from Ireland. The church, called Llanynys in the Vale of Clwyd, is dedicated to Saeran, says Llelo Gwta; and where they shew his grave, of about 300 or 400 years old, says Edward Lhwyd.

SEIRIOEL, the son of Owain Danwyn ab Eninion Yrth ab Cunedda Wledig. Capel Seiriol in Pen Mon, and Ynys Seirioel, or Priestholme, are named after him.

SELYV, the son of Geraint ab Erbin, the brother of Iestin and Cyngan.

SENEVYR, the son of king Seithènin of Maes Gwyddno, whose land was overflowed by the sea. See his brothers, Gwynodl, Merin, Tudglyd, and Tudno.

SIAT RRHEDYNVRE, the son of Cadvan Llwydgoed.

STYPHAN, the son of Mawon ab Cyngen ab Cadell Deyrn Llwg. Llanstyphan in Radnorshire is dedicated to him.

SULIEN. He, with Cynon, Dochdwy, Eithras, Lleuddad, Llywyn, and Mael, accompanied Cadvan to Britain from Llydaw. There is a church named after him near Oswestry, and a chapel in Wrexham, both in Denbighshire.

[*To be concluded in our next.*]

FRENCH ANTIQUARIAN SOCIETY.

REPORT OF MR. GRANT'S WORK.

[*Concluded* *.]

" MR. GRANT undertakes to prove, that the people, who spoke this singular language †, had the same origin as the Gauls,

* This article is continued from p. 346 of the last Number.—ED.

† The Gaelic :—See the last Number.—ED.

or that they were of Celtic extraction. He is even astonished, that any one should have been at a loss to discover the root of the Gaulish word, *Galli*, since it is quite obvious. In the Gaelic a stranger is called *gaoll:* hence *Gaoldoch*, a part of Scotland, where English is spoken, to distinguish it from *Gaeldoch**, where they speak *Gaelic*. Hence again the words *Gaollthao*, the northern extremity of Scotland, where the Danes founded colonies, and *Inse-gaolt*, a name given to the Hebrides. The word, *Welsh*, which is applied to the inhabitants of Wales would appear also to be derived from it †. However, the Welsh call themselves *Cimmerich* ‡.

* "I am astonished," says the French critic, in a note on this passage, "that no writer has yet discovered in this word the origin of *Caledonia*." His astonishment was somewhat premature; for the origin of *Caledonia* has long since been traced in the British word *Celyddon*, by which that part of the island was formerly known. And the Forest of Caledonia was called *Coed Celyddon*, as we find from the poet Merddin, who wrote in the sixth century.

"Avallen beren, berav ei haeron,
A dyv yn argel yn *Argoed Celyddon*."

Sweet apple-tree, whose fruit, so delicious,
Grows in a shelter near the Wood of Caledonia."

Celyddon implies, literally, retreats or coverts, in which sense it must have been remarkably applicable to a great portion of Scotland, and was, no doubt, generally appropriated to other woody parts of the island.—Ed.

† Here Mr. Grant is at issue with Verstegan, who makes *Wales* and *Welsh* synonymous with *Gaules* and *Gaulish*, and adduces, in proof of his hypothesis, the name of *Wals*, by which the Netherlands vulgarly call the French tongue, as also that of *Wals-Brabant*, given to that part of Brabant, where the same language is spoken. The French too, it is well known, call *Wales* in their tongue *Galles;* and, indeed, there are many other coincidences, which seem to strengthen Verstegan's supposition. Wotton, on the other hand, derives *Welsh* from the Saxon *Wylisce*, signifying strangers: and Lord Coke had before traced *Wales* to *Wealhs*, in the same language. There seems, however, to be no good reason for this etymology any more than for that above offered by Mr. Grant; since it is by no means probable, that the Welsh, as descended from the aboriginal inhabitants, should have been regarded as *strangers* in the country. And, at last, as the appellation is one imposed by foreigners, and which the natives of Wales never themselves adopted, it is of very little moment where it originated.—Ed.

‡ This word, the only Welsh one which Mr. Grant has ventured to give, affords an extraordinary proof of his ignorance of the language. The Welsh never called themselves by such a barbarous name as *Cimmerich:* the word is *Cymry*, of which we have frequently had occasion to give an explanation in the course of this work. See, particularly, No. 27, page 282, &c.—Ed

"The author next endeavours to prove the identity of the Gaulish and Gaelic tribes, by a comparison of their customs and habits. He draws the following comparison between the habitations of the two people. Strabo says, that the houses of the Gauls were very spacious, of a round form, made of wood and clay, and covered with a large roof of straw or reeds. The houses of the Scottish Highlanders are no longer constructed in this manner; but some ancient ones have been discovered in the mountains, which agree with the description given by Strabo: they have generally their entrance turned towards the east. In the valley of Urquhart, to the west of Lochness, a great number are to be seen; one of them, situated on an eminence, is remarkable for the vast circular area, which it occupies, and is still called the Castle. What remain of these round dwellings in Glenelg, to the west of Inverness, are built with large stones without mortar, yet very substantially joined together. None of these stones are found in the neighbourhood; and it is presumed, that they were brought from the mountain of Ben Nevis. It is true, that tradition attributes these towers, in part, to the Danes, to whom some of them may have been of use as places of retreat for a large body of men. But Mr. Grant thinks, that they are to be ascribed to the aborigines, and he cites a strong proof in support of his opinion: and this is, that in some old Gaelic verses, preserved amongst the people of Glenelg, four towers of this valley are designated by the names of *Calman*, *Tradan*, *Eletha*, and *Conul*, which are, evidently, Gaelic, not Scandinavian. The author desires, that these circular edifices may not be confounded with those, which travellers have lately described by the name of *Vitrified Forts*, and which are, alike, of a circular form.

"To the south of the Grampian Hills these round dwellings are so close to one another, that it is even impossible to make use of a plough to cultivate the ground that separates them: the people designate them by the name of the Picts' Houses. In the Isle of Skye they are called *Taod Draonaich*, that is the Rubbish of the Draonaich; upon the eastern coast they are called *Larach tac Draonaich*, the Houses of the Draonaich. This last word is applied to the ancient Scots, who devoted

themselves to agriculture, in opposition to the Highlanders, who led a pastoral life.

" Mr. Grant discovers a complete resemblance between the arms of the Gauls and those of the Gaelic nation. Both used large swords without points, lances and bucklers of the same form. The Gauls made use of a weapon, which the Romans called *matara* or *mataris* * : the Gaels of Scotland had, even in late times, a weapon called *matate*. The Gauls called a part of their garments *bracha, (brayes);* the Scotch give the name of *breacan*, from the verb *breach*, to the plaid of which they make their short petticoats †. The author also compares a great number of Gaulish words, preserved by ancient writers, with Gaelic words, that have nearly the same sound. The word, *vergobret*, by which the Gauls called their judges, is, according to Mr. Grant, entirely Gaelic, and has, in that language, a similar signification ‡. He has no difficulty in admitting, that the Gauls, during a long period, emigrated into Great Britain; and, in fact, nothing is more probable. But the author should have been able to support what he here advances by a thorough comparison of the Gaelic and Gaulish with the Armoric: the analogy of these languages, if he could have established it on solid grounds, would have given considerable weight to his assertions §.

" As to the names, by which the ancients designated the Gaels or inhabitants of Scotland, Mr. Grant explains them in the following manner:—The word, *Caledonians*, he says, is evidently, the same as *Chaoilldaoin*, men of the wood,

* " Cæsar, lib. i. c. 26. See also Livy."

† The Scotch *kilts*. *Brychan*, in Welsh, has a similar meaning.—Ed.

‡ In the Welsh, or Ancient British, *gwr y gyvraith* is a lawyer, and, considering the changes that words undergo in their transmutation from one tongue to another, by no means unlike the term used by the Gauls. Mr. Grant, however, may be correct in his assumption.—Ed.

§ There is much justice in this observation; but, to judge of Mr. Grant's work from this Report of it, he has not thought it necessary to extend his inquiries beyond the Gaelic, thus adopting the most effectual means of confining himself within the limits of his hypothesis. It might, however, have been worth his while to examine the singular analogy that exists between the languages of Wales and Britanny, as it would have presented to his notice some phenomena with respect to the original language of this island, of which he appears to have formed no conception.—Ed.

modified by the Roman pronunciation *. *Deucaledones* is nothing but the Gaelic word *Du Chaoilldaoin*, the true inhabitants of the wood. It was the name, by which the inhabitants of the woody vallies of Scotland were called, to distinguish them from those on the eastern coast, whom the Romans named *Vecturiones*, a word, which, according to Mr. Grant, comes from *Vachtarich*. It would appear, that, anciently, a part of this country was designated by the name of *Vachtar*, which is to be traced in that of a chain of hills in that country, called *Druim Uachtar*. The word *Scoti*, Scotch, seems to be derived from *scuit* or *scaoit*, which signifies, to this day, among the Scotch, a small tribe, a colony; and it is known, that the shepherds of the Scotch Highlands are always separated in small clans †.

"Whatever inclination one may have for Gaelic etymologies, we cannot do otherwise than attribute to the Romans the word *Picti*, by which they distinguished all the Scotch, because they painted their bodies with various colours. However, I recollect, that Mr. Jamieson, in Scotland, and Mr. Finn-Magnussen, in Denmark, have been of a different opinion ‡. The latter, the author of an Essay in which he ex-

* Does not the Gaelic word, here adduced by Mr. Grant, refer, more particularly, to a hazel wood, which, in Irish, is *collchaill*? And are not both words, again, to be traced to the simple Welsh word *coll*, a hazel tree? As for the origin of the name *Caledonians*, we have already ventured to give it in a preceding note.—Ed.

† Here, again, Mr. Grant appears to be at fault, since there is every reason for supposing that the root of *Scoti* may be found in the Welsh language. *Ysgawd*, in that tongue, implies a shelter; and *ysgodogion*, plural of *ysgodawg*, people of the coverts or shades, a word, which is precisely synonymous with *celyddon*, previously noticed. Thus Meilyr, a Welsh bard of the twelfth century, distinguishes the Scots by this name:—

"Ni doddynt tros vor etwaeth—
Gwyddyl, dievyl duon,
Ysgodogion, dynion lledfer."

They will not cross the sea again,
The Irish, those black devils,
Nor those nerveless people, the Scots.

The name is also written, in Welsh, *Ysgodaid* or *Ysgodwys*; and the elision of the v, of which numberless instances might be adduced, leaves the obvious origin of the Latin word referred to by Mr. Grant.—Ed.

‡ "Mr. Jamieson in his *Etymological Dictionary of the Scottish Language*, Edinburgh, 1808, and Mr. Finn-Magnussen in his *Dissertation on the*

plains passages of Ossian by the Scandinavian customs, has attempted to prove that the Picts were, originally, from Scandinavia, and that their name comes from the word, *picca*, which signifies to prick, because they were in the habit of pricking their skin all over.

"As for the rest, neither the word, *Picti*, nor *Scoti*, appears to have been in use amongst the Aborigines, who always designated their country by the name of *Albin**; but they made a distinction between their pastoral colonies, and those of labourers. The Gaels, who led a pastoral life, distinguished themselves by the term, *Arich;* and those, who, having fixed residences, gave themselves up to agriculture and the mechanical arts, were called *Draonaich*. It would appear, that these latter were those, whom the Romans distinguished by the name of *Picti*, while the Highland shepherds received from them that of *Scoti:* the former inhabited the plains at the foot of the mountains, and the others the vallies and upland pastures. The ancient buildings, that are found in great numbers in countries at present almost deserted, and which the people call Picts' Houses, or Houses of the Draonaich, seem to point out the ancient seat of the labourers of the Scottish Highlands. Mention has been made of chronicles that the Highlanders possessed; but these writings have turned out to be of the same kind as those of the Bretons: time has destroyed them, and there are now no remains of them †.

"I now arrive at some general positions, in which Mr. Grant is more certain than he was while engaged in etymological researches, and which, for this reason, I shall insert here almost literally.

Picts and their Origin, in the *Memoirs of the Scandinavian Literary Society*."

* *Alban* is also a name, by which Scotland, or rather the Highlands, are generally known to the *Cymry*, in whose language the word implies a high or mountainous region.—Ed.

† The word, we have rendered by *Bretons*, is the same in the French, and may apply as well to the Britons of this island as to the inhabitants of Armorica. If, however, the former was the meaning, we must beg to deny Mr. Grant's assumption with respect to our ancient remains. The Cymry have authentic remains (not such as those ascribed to Ossian) of the sixth, seventh, and succeeding centuries, of which, it is but too evident, Mr. Grant was entirely ignorant, when he produced this work.—Ed.

"There is, says the author, every reason for believing that the Isle of Great Britain was colonized, in a very remote age, by Gaulish emigrants, in a direction from east to west, agreeably with the first expansion of the human race. The Gaulish language leaves no room for doubting, that, anciently, the Britons of the southern and northern parts of the island formed but one race. It is true, that the Welsh no longer speak the language of their ancestors, the Gaels; however, in comparing their language, altered into the Gaelic of the Scotch and Irish, we may clearly recognize one and the same language, except that the mixture of foreign tongues, introduced by conquering nations, have so altered it in Wales, that it has become unintelligible to those countries which have retained their primitive language and race in their original purity*. It is still true, that the Gaelic, at present spoken by a considerable portion of the population of Ireland, is not very intelligible to the Gaels of Scotland, nor even to a part of Ireland, where, according to all probability, the ancient language of the Gaels is spoken in the greatest purity. There are many MSS. of considerable antiquity, written in the modern tongue, called Irish, and which the Scotch, most versed in the present Gaelic, are absolutely incapable of understanding. Nor are these MSS. better understood by the learned Gaels of Ireland, who, however, speak, with great purity, the Gaelic of the Bible version, the work of the pious Bishop Bedel. Yet this is no reason, why there should not be some foundation for believing, that Ireland was peopled by men, that came from the western part of the island of Great Britain. It is certain, that Gaelic was the only language known in Ireland down to the invasions of the Anglo-Saxons and Danes, who founded colonies in dif-

* After the proof, above given, of Mr. Grant's ignorance of Welsh, it is scarcely necessary to remark upon the strange assertion he here makes. However, we cannot help noticing the conclusion he so logically draws against the purity of the language, because, forsooth, it is not understood in the Highlands of Scotland. Does he not see, that the converse of the position might be maintained with at least equal justice? But the simple fact is, notwithstanding what Mr. Grant has said about a "mixture of tongues," that no language, on the face of the earth, exhibits a less adulterated, a purer character, in this respect, than that of the Cymry. With very few exceptions, indeed, it is formed on indigenous principles, the ame at this day as they can be proved to have been twelve centuries ago. Can half as much be said for the Gaelic?—Ed.

ferent parts of the island, while the remainder preserved its liberty, together with the national tongue in all its purity. Thus it is that in Connaught, which is the Irish province most distant from England, they still speak the best Gaelic. Now, an inhabitant of that province and a Scottish Highlander can converse in their dialects, and understand one another without difficulty. According to the judgment of the Irish, the version of the Bible is written in the best Gaelic; and in Scotland every man, versed in his national language, recognizes this translation as a model of purity.

" The Manx tongue, or the Gaelic, which is spoken in the Isle of Man, is equally intelligible to a Scotch Highlander *; which is a farther proof that the same language anciently prevailed throughout the whole extent of Great Britain. The only singularity one discovers is, that there should exist so great a difference between the Welsh, or the national language of Wales, and the Gaelic of Scotland and Ireland. It is to the colonies, founded by the Belgians and other continental nations in Wales, that we must attribute the alteration of the primitive language of the inhabitants. Again, are there not in Welsh a multitude of compound terms, the origin of which is unknown to the natives †, but which a person, learned in the

* This assertion, we believe, ought to have been made with some qualification.—Ed.

† What we have said in the last Note but one may serve as an answer to this strange assumption; and we cannot refrain from observing, that what Mr. Grant here says is but an additional proof of that utter ignorance, to which we have just alluded. So far from there being, in Welsh, " a multitude of compound terms, whose origin is unknown to the natives," there is, we will venture to affirm, scarcely one in the language which a Welsh scholar cannot, without difficulty, reduce to its elementary roots, and those purely indigenous. Indeed there is no quality in the language more remarkable than this, and which is so happily and so clearly developed by Mr. Owen in his excellent Dictionary. And, while we are on this point, it may be proper to remark, that the Gaelic does actually contain, and especially in the names of places, several words, the roots of which are not to be found in that tongue. Such is *Aber*, which occurs so frequently in Scotland, and the meaning of which is only to be found in Welsh. This brings us, therefore, to a natural conclusion, that the language of the Cymry, as still preserved amongst the mountains of Wales, was, in fact, the aboriginal language of Scotland, and that it was in time supplanted by that of the Gaels, or Gauls (if Mr. Grant pleases), and which, in its turn, gave way to that of the Saxons.—Ed.

Gaelic, easily decomposes by reducing them to the roots of his own language?

" After having examined the language of the Gaels, the author closes his work by some remarks on the fragments, which remain, of their literature, that is to say, upon the celebrated poems, known by the name of Ossianic. But this interesting matter deserves a separate consideration; and, if the Society pleases, I will make it the subject of a second Report."

ANTHOLOGIANA.—No. III.

The last article under this head was confined to the works of Taliesin: we intend to devote this, in a similar manner, to extracts from the poems of Llywarch Hên, or Llywarch the Aged, who also lived during the sixth and seventh centuries. The productions, that have descended to our times under the name of this venerable bard, are of a singular character, being all of them written in the *Triban Milwr*, or Warrior's Triplet, the most ancient perhaps of all the Welsh metres *. And we may also venture to aver of them, that, both in their poetical and historical features, they may claim a superiority over most of the poems of the same age. Free from the mysticism, which generally distinguishes the strains of Taliesin and Merddin, as well as from the unavoidable obscurities of the Gododin, the poetical remains of Llywarch possess a primitive and artless simplicity, which is among the strongest proofs of their genuineness. The themes too, which the bard has selected, are, for the most part, such as were intimately connected with his own wayward destiny:—the battles in which he was engaged, the loss of his territory, of his children and of his patrons, his various sufferings, his infirmities, and his destitute old age. They are, in a word, the themes of sorrow, and, springing, as they did, from the heart of the poet, cannot fail to find a responsive vibration in that of the reader.

* It has been very plausibly surmised, that this was the metre, in which instruction was anciently delivered to the *Awenyddion*, or pupils of the Bardic Institution, and that the lines, which Cæsar mentions to have been committed by them to memory, were of this character. The form seems particularly appropriate to the occasion, and especially as being of that *triadic* nature, to which the ancient Cymry were so partial.

The detached passages, however, which fall within the object of the ANTHOLOGIANA*, can convey but an inadequate idea of the general characteristics, to which we have just adverted. But they are not deficient in those peculiarities, which we have frequently had occasion to notice, as belonging to the poetry of the Cymry.

The first extract, we select, is the first triplet of the *Marwnad Geraint ab Erbin*, or Elegy upon Geraint ab Erbin, Prince of Devon†, and is remarkable for a boldness, if not sublimity, if expression.

Pan aned Geraint, oedd agored pyrth Nev,
Rhoddai Grist à arched—
Pryd mirain, Prydain ogoned.

When Geraint was born, the portals of Heaven
were opened,
Christ vouchsafed what was supplicated—
A countenance beaming with beauty, the
glory of Britan.

The next triplet forms part of a description, in the same poem, of a great battle fought at Llongborth, supposed to be Portsmouth, between the Saxons and Britons, the latter of whom were commanded, on the occasion, by Arthur and Geraint.

Yn Llongborth gwelais gymminiad,
Gwyr yn ngryd, a gwaed ar iád,
Rhag Geraint, mawr mab ei dád.

At Llongborth I saw the conflicting edges of blades,
Men quaking with terror, and gore on the brow,
Before Geraint, the great son of his father.

The word *cymminiad*, in this extract, is well worthy of notice, and has no synonyme, that we are aware of, in any other language.

The lines that follow, taken also from the Elegy on Geraint, convey, we think, a very picturesque sketch of the fleetness and vigour of a war-horse. They form part of several triplets of a similar character.

* See No. 24, of the CAMBRO-BRITON, p. 102.

† Arch. of Wales, vol. i. p. 101.

Oedd re redaint dan vorddwyd Geraint,
Garhirion, grawn hydd,
Rhuthr goddaith ar ddifaith vynydd.

Under the thighs of Geraint were fleet runners,
With long legs, *their food* the grain of deer,
Their assault *like* the conflagration on the
wild hills.

This triplet affords a pretty strong instance, especially in the second line, of that elliptical form of expression, peculiar to Welsh poetry, and in which it so much resembles the ancient Hebrew. The words, in italics in the translation, have none to correspond with them in the original.

The next extract is from among a series of aphoristic triplets, entitled *Y Gorwynion*, or the Coruscants *, the first two lines of which contain, generally, some poetical imagery, and the last a moral axiom; and, possibly, one may have been originally intended to illustrate the other.

Gorwyn blaen perthi, ceingyvreu adar,
Hir ddydd dawn goleu:
Trugar dafar Duw goreu.

Glittering *is* the top of the brakes, birds *are their*
fair gems,
The long day *is* the gift of the light:
To be merciful *is* the attribute of the most excellent
God.

The ellipsis, of which we have just spoken, is again exemplified in this passage, in the construction of which not a single verb is employed.

In the two triplets, that follow, extracted from the *Marwnad Urien Reged*, or Elegy on Urien Rheged †, the reader cannot fail to recognize the poetical talent of Llywarch, in his figurative expressions, not very unlike the bold imagery by which Hebrew poetry is occasionally distinguished.

Dymcyvarwyddiad yn hwch dywal;
Blwng chwerthin mor ryvel dorvloeddiad,
Urien Reged greidiawl gravel.

* Arch. of Wales, vol. i. p. 122. † Id. ib. p. 103.

Eryr, gál yn hwch glew hael,
Ryvel goddig, buddig vael,
Urien greidiawl gavael.

Let me be directed onward to the fierce assault;
Like the ocean's surly laughter *is* the expanding
tumult of war,
Where rages Urien Reged, fiery champion.

Like the eagle, in his assault a bold and
generous foe,
Of war the torment, secure of conquest,
Is Urien with the grasp of fire.

The first word in this extract, and the last of the second line, afford additional illustrations of the force of the Welsh compounds.

We shall select two other stanzas from this Elegy, which are among a number that describe, and some of them most pathetically, the desolate state of Urien's mansion, after his death.

Yr aelwyd hon, neus cudd danad?
Tra vu vyw ei gwarcheidwad,
Mwy gorddyvnasai eirchiad.

This hearth, will it not be covered with nettles?
Whilst its protector was yet alive,
More familiarized with it was the needy petitioner.

And again,

Yr ystwfwl hwn, a'r hwn draw,
Mwy gorddyvnasai amdanaw
Elwch llu, a llwybyr anaw.

This buttress here, and that one yonder,
More congenial around them would have been
The joyous acclamations of a company, and
the course of harmony.

The words, translated "course of harmony," *llwybyr anaw*, mean, literally, "the path of vocal music," and strike us as particularly poetical. They here apply to the songs of social festivity, now banished from the deserted halls of Urien. Cynddelw has *llwybyr anant* in a similar sense.

The following triplet occurs in the Lines addressed to the Cuckoo of the Vale of Cuawg*:—

Cyntevin, cain ar ystre,
Pan vrys cedwyr i gadle;
Mi nid av, anav a'm de.

Summer *is arrived,* and proud on their course
Are the warriors, as they hasten to the battle-plain;
But for me, I shall not go—my wounds keep
me apart.

Cyntevin, here translated "summer," is the usual term for May-day; and, whether it be a derivative of *tevin,* and so have a reference to the first expansion of vegetation, or of *hevin,* and, in that sense, refer to the first appearance of summer, it is, in its application, equally just and expressive.

In the Elegy on Cynddylan ab Cyndrwyn †, the longest of all the poems of Llywarch, there are many passages, particularly characteristic of his muse. We can only find room for one or two.

Nid angau, Freuer, a'm de heno;
Am dammhorth brodyrdde
Dihunav, wylav vore!

It is not his death, Freuer, that afflicts me to night;
It is for *the loss* of the commonwealth's support
That I am sleepless, and early I shall weep.

Brodyrdde and *dihunav* deserve notice in this extract as words of considerable expression according to the genius of the Welsh tongue.

The next triplet we select as well for the beauty of the thought, as for the particular smoothness of the lines, and especially of the last.

New'r syllais olygon ar dirion dir
O orsedd Orwynion?—
Hir hwyl haul, hwy vy nghovion.

Have not my eyes gazed on a pleasant land
From the high mount of Gorwynion ‡?—
Long *is* the course of the sun, longer far my
recollections.

* Arch. of Wales. vol. i. p. 126. † Id. ib. p. 107.

‡ Probably, the hill near Sylatyn in Shropshire, now called Orsedd Wen which affords an extensive view between the Dee and the Severn.

One other extract must conclude our present gleanings from the poems of Llywarch, and this we shall take from his Elegy on Old Age*, which abounds in historical notices of himself and his sons, on which account it may, perhaps, be regarded as the most interesting of all his remains. The following triplet, however, is here introduced for the felicity of the image in the last line, which must strike the reader as highly poetical.

Er yvais i win o gawg,
Ev a ragwan rai rheiniawg:
Esgyll gwawr oedd waewawr Duawg.

Since I drank wine from the goblet,
He made an onset before the men of spears:
Like the wings of the dawn was the gleaming
of the lance of Duawg.

Gwaewawr, here translated "gleaming of the lance," is another illustration of the force of the Welsh compound terms: it means, properly, that radiation of a weapon, which is occasioned by the velocity with which it is used. Taliesin, we recollect, has, in one of his poems, the same beautiful image.

ORIGINAL LETTERS.

LETTER XV.

REV. GORONWY OWEN TO MR. WILLIAM MORRIS,
Comptroller of the Customs at Holyhead †.

DEAR SIR,—Nage: vy anwyl gydwladwr dilediaith! á ddylaswn ddywedyd; eithr, os chwi á'm hesgusoda am hyn o dro, chwi gewch ychwaneg o Gymraeg y tro nesav.

* Arch. of Wales, vol. i. p. 114.

† We have great pleasure in the insertion of this Letter, (which, we believe, has not before appeared in print,) since every relic, however inconsiderable, of Goronwy Owen, the most favoured of all the modern votaries of the *Awen*, cannot fail to have its charms for the admirers of our language and literature. We are likewise pleased to have this opportunity of resuming a favourite article, and should feel truly grateful to any of our readers, that could favour us with any "original letters" of interest. Such, as have already appeared in the CAMBRO-BRITON, may be found in vol. i. pp. 14. 55. 133. 175. 255. 329. and 411; and in vol. ii. pp. 16. and 158.—ED.

Your's of the 27th ult. I received; and I must own, I am exceedingly obliged to you and Mr. Ellis, for your good opinion of my poor performance*. As to the printing of it, it is to me a thing indifferent; I am no way fond or ambitious of appearing in print, and commencing author; for now, thank God, I have no vanity to be gratified by so doing: and, if ever I had, my own sense, as I grew up, overtopped and mortified it, and this troublesome world (with my narrow circumstances therein) has now effectually killed it, root and branch. However, if Mr. Ellis and you think it will do any good (besides gratifying men's curiosity and affording matter for criticism), I shall willingly comply with your desire. If it be printed, I like your method well enough: I mean, of putting the scripture proofs and the interpretation of the more unintelligible words in the margin. I am sorry I cannot send it you, so prepared, at this time. The reason is, that Mr. Lewis Morris was pleased to favour me with an examination; and he marked out some few slips in it as to the poetry, which I have since endeavoured to correct, but with what success I have not yet heard: and I am not willing that any thing of mine should be made public without the consent and approbation of my tutor†. I thought once to have deferred answering yours, till I had heard from your brother; but a post or two is no very great loss of time, though the worst to be feared is, that franks are scarce in Anglesey. Half a sheet of paper, such as the *ballad* is printed on, would contain almost twice as many lines as the *Cywydd* consists of: and, perhaps, (if God enables me, and the world allows me time,) I may produce something that may be thought, at least, equal to *Cywydd y Varn*.

* A Poem on the Day of Judgment, or *Cywydd y Varn*.

† This "tutor," Mr. Lewis Morris, in a letter to the Rev. Evan Evans, published in the first volume of the Cambrian Register, and dated April 23d, 1752, only a few days before the date of this, thus expresses himself about Goronwy Owen:—"He is but lately commenced a Welsh poet; and the first ode, he ever wrote, was in imitation of your 'Ode on Melancholy.' His *Cywydd y Varn* is the best thing I ever read in Welsh. You will be more surprised with his language and poetry than with any thing you ever saw. His ode is styled 'The Wish,' or '*Govuned Gronw Ddu o Von*,' and is, certainly, equal, if not superior, to any thing I ever read of the ancients."—There is also another interesting letter from Mr. Morris on the same subject in the second volume of the Cambrian Register, p. 500.—Ed.

If I had time to spare, my chief desire is to attempt something in Epic Poetry; but the shortness of the measures in our language makes me almost despair of success. I have not a turn of genius fit for ludicrous poetry (which I believe is best relished in Wales), and you may see, that the few little witticisms in *Cywydd y Varv** are rather forced than natural. D. ab Gwilym was, perhaps, the best Welshman that ever lived for that kind of poetry, and is therefore very deservedly admired for it. And, though I admire, and even dote upon, the sweetness of his poetry, I have often wished he had raised his thoughts to something more grave and sublime. Our language, undoubtedly, affords plenty of words expressive and suitable enough for the genius even of a Milton; and, had he been born in our country, we, no doubt, should have been the happy nation that could have boasted of the grandest, sublimest, piece of poetry in the universe†. Our language excels most others in Europe, and why does not our poetry? It is to me very unaccountable. Are we the only people in the world that know not how to value so excellent a language? or do we labour under a national incapacity and dulness? Heaven forbid it! Why then is our language not cultivated? Why do our learned men blame the indolence of their forefathers in former ages for transmitting so little of the learning to posterity, and yet at the same time wallow in the same security and indolence themselves? This is the case, for aught I can see yet, and our posterity, four or five hundred years hence, may (for any thing we do to prevent it) judge us to be in this age as barbarous and unlearned as we conceive our ancestors to have been in the time of the Saxon Heptarchy. And, if our countrymen write any thing that is good, they are sure to do it in English. *Pa beth yw hyny ond iro bloncgen?* Are they afraid that their own language should gain any thing by them? Or, are they unwilling that their countrymen should get their knowledge at too cheap a rate, unless they go to the trouble of learning English? But what would I be at? Certainly we are all the offspring of our ancient druids: and, perhaps, it may have

* A Poem on the Beard.—Ed.

† Had Goronwy Owen lived to witness the publication of *Coll Gwynva*, he would have seen even his own glowing conceptions, as to the capabilities of our language, surpassed by the felicity of that masterly version.—Ed.

become natural to us (as it was usual with them) to confine all our learning to our own heads, and let posterity shift for themselves, as we have done before them.

Donnington, May 7, 1752. GORONWY OWEN.

LETTERS ON BRECKNOCKSHIRE.

LETTER I.

Name of the County—Its General Features—Inhabitants—Towns—Rivers—The Usk.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—Last summer you were pleased to insert my Letters on Radnorshire *, I now send you letters on the contiguous county of Brecon or Brecknock, which is supposed to derive its name from Prince Brychan, whereas previously to his time it was known under the name of Garthmadrin, or Garthmathrin. Brychan was the son of Aulach, an Hibernian prince, who had married Marchell, the sole heir of her father Tudric and by right of whom the lordship of Garthmathrin came to the prince, who gave it its present name towards the beginning of the fifth century. Much is said of the prolific family of Brychan, most of whom were promoters of Christianity and devoted to a religious life †.

The county of Brecon is but small, and contains a good deal of upland and mountainous tracts, with a considerable portion of arable and pasture land, part of which is very good. This admixture of hill and dale gives a diversified aspect to the scenery, forming that kind of romantic appearance admired by travellers and tourists, which this county possesses perhaps equally with any in South Wales, excepting Monmouthshire, which exceeds any county in the pict. resque and sublime, softened by the milder feat. res of general fe. i ity and fine wood-

* See vol. ii. p. 452. We feel much indebted to our esteemed correspondent for these Letters. We have received eight, four of which appear in this Number, and the remainder shall be inserted in our next.—ED.

† See "Horæ Britannicæ," vol. ii. p. 167, and Jones's Brecknockshire. [For a Triad relating to Brychan see vol. i. of the CAMBRO-BRITON. p. 169.—ED.]

lands. The inhabitants of Brecknockshire are active, ardent, and industrious, and in a progressive state of civilization, the county being intersected by good roads, a navigable canal, and a rail-way. The town of Brecon, or Aberhonddy, is well situated in the centre of the county, the other towns are small; Hay, on the junction of the county with Radnorshire or Herefordshire, built on the edge of the former county; Trecastle on the Carmarthen road, and the pleasant town of Crickhowel on the Monmouth road.

The principal rivers are the Wye and the Usk; the former runs down from Rayader, having its source near to that of the Severn, in Plynlymon, and parts the counties of Radnor and Brecon from nearly the extremity of the latter on the north-west to the confines of Herefordshire. The Usk takes its rise at the western extremity of the county and runs by Brecon, where it receives the streams of Tarall and Honddy, and, then increasing as it proceeds eastward, it passes Crickhowel, soon after which, receiving the Grwynau and other streams, it enters Monmouthshire, by which time it becomes a fine river, though inferior to the Wye. It runs by the town of Usk or Brynbica, and passes through Caerleon, the ancient seat of Arthur's glory, the Silurian capital; it then becomes navigable, and from thence to Newport, and seven miles below, where it loses itself in the Bristol Channel, it forms a fine estuary, capable of conveying vessels of the largest burden, far superior to the Avon at Bristol.

Of the different parts of the county, its scenery, and peculiarities, with a description of the county town I shall take farther notice in my next, partly from local knowledge and partly from the ingenious history of Mr. Theophilus Jones, a name familiar to all lovers of Cambrian literature.

I am, Sir, respectfully,

IEUAN.

LETTER II.

Hay—Glasbury—Scenery on the Wye—Country Seats.

SIR,—I shall begin my description of Brecknockshire on the north-east, where you enter the county either by crossing the Wye from Radnorshire over a good stone bridge, or from the

Hereford road by crossing a small brook into the town of Hay, a scattered place, containing some good houses and in the midst of a fine country. The English farmers give it the name of the Welsh Hay, though I assure you the inhabitants have now no cause to be distinguished by such an appellation for any partiality to the Welsh language, which they have altogether renounced. The Castle was, at one time, a place of consequence, and has still an imposing appearance. The road to Brecon is highly improved, and coaches run from thence through this town to Hereford and Worcester for London.

About three miles from Hay is Glasbury, part of which lies on one side the Wye and part on the other. The view from either side is highly pleasing as you travel along. Turn off on the left hand, and you may pass the village of Llanigon and go by Tregoid, Lord Hereford's house, to Talgarth, or, if you choose to ascend to the Black Mountains, you have a fine view of the Wye with the fertile vale through which it sweeps its course, which is well worth a description from an able hand. When at Glasbury, cross the bridge, and pass through the main body of the village, which the river separates from the church on the Brecon road, and ascend the gently rising eminences and you can take a survey of the country from below Hay to the village of Lyswan. The scene is grand and sublime and the boast of this part of Wales, the soil not being surpassed by any in the Principality. "The prospect," says Mr. Jones, "from both sides of the Wye, particularly from Penylan, and Maeslwch (the seat of Walter Wilkins, Esq. M.P.), are as beautiful as imagination can paint; whether the eye be directed up or down the river, picturesque objects present themselves, though of a very different nature. Below, looking from Penylan, are the long wooden bridge at Glasbury, the luxuriaut pastures and fertile banks of the Wye, and, at a little distance to the north-east, is a gentle rising ascent, thickly interspersed with wood, among which are apple, pear, and cherry trees, which, when in full bloom, improve the scene and complete the landscape of a highly-cultivated country. The view upwards, consisting of a long reach of the Wye, the village of Llyswan and the abrupt ascent to Craig Cai, with a distant view of the towering Brecon Beacons, forms a picture differing totally in the general features from the former, yet possessing great beauties, improved by the contrast."

Among the seats of the neighbourhood are—Gwernyved, Col. Wood's, M. P., an old mansion of the Williams family, one of whom, Sir Henry Williams, had the honour of entertaining King Charles I., having conducted him from Brecknock Priory; The Lodge, Henry Allen, Esq. Barrister; Tylau Glas, an old mansion, now a farm-house; and, by the water-side, the Dolphin, the residence of the benevolent Miss Hughes. On the bank, near the bridge, are Mr. Morgan's residence and extensive wool warehouse, and, near it, a charming spot occupied by Mr. Morgan, Jun. On the opposite side is Maeslwch, the seat of the opulent Walter Wilkins, Esq. M.P. for Radnorshire, and at a short distance to the west of it, in the bottom, Woodlands, the seat of Walter Wilkins, Esq. Jun. The church is equal to most country churches, but is particularly distinguished by the piety of its clergyman and a numerous and respectable congregation.

From Glasbury the traveller may proceed to Brecon, through Brynllys village, or strike across the county, through Talgarth, Trevecka, and Langorse, by Llynsavaddan*; a fine ride through a pleasant part of the country.

By pursuing that route you soon come into the great road from Brecon to Monmouth. Near to Brynllys is Tregunter (Gunterston), once the residence of one of the Norman chiefs, and now the seat of W. A. Maddocks, Esq. M. P., who married Mrs. Gwynne, co-heiress with her eldest sister Miss Hughes. This is one of the finest seats in the county. On the Brecon road is Tre Philip and farther on Pontywall.

In proceding along the banks of the Wye to Builth, the ride is highly interesting by Pipton and Llyswan, passing the Derw, or *Y Dderw*, absurdly spelt *Therow*. This last was formerly the mansion of the Morgan family, the heiress of which house was married into the Tredegar family, now represented by Sir Charles Morgan, Bart. M. P. A little farther on is Langoed, the seat of Mrs. Macnamara, as mortgagee in possession from the late Sir Edward Williams, Bart.

The view from the opposite side is exceedingly fine, but from either side of the Wye there are many things to admire, rocks, woods and water. The river, one while, forces its passage over the rocks and then fetches a curve, or glides along with a fine

* For an account of the "Legend of Llynsavaddan" see vol. ii. of the CAMBRO-BRITON, p. 400.—ED.

sweep. Drawing near to Builth, the view of Aberedw rocks, the scite of the old castle and the thickly wooded glen, may strike the modern tourist, but the Cambrian sighs when he recals to his recollection the days of old and the fate of the unfortunate Llywelyn ab Grufydd.

I am, Sir, your's, &c.

IEUAN.

LETTER III.

Builth—Mineral Waters—Rev. Theophilus Evans—Celebrated Characters—Llywelyn last Prince of Wales.

SIR,—The approach to the little town of Builth is rather striking, and the place itself, contrasted with the generality of small places in the midst of an upland region, has rather a smart and lightsome appearance. Here is a good bridge over the Wye, which forms an addition to the landscape of the country, and gives a kind of dignity to the scenery, which is pleasingly diversfied, but cannot boast of the fertility of some other parts of the county, though superior to the soil at the northern extremity, where barren mountains and russet plains continually meet the eye interspersed with a few spots more pleasant.

In the vicinity of Builth are the Park-wells, which afford a mineral water in three different springs, serviceable for internal complaints, and frequented by various invalids in in the summer months. In the parish of Llanwrtid there is a spring running over a rich bed of sulphur, first discovered, in the year 1732, by the Rev. Theophilus Evans, author of *Drych y Priv Oesoedd*, and maternal grandfather of the Historian of Brecknockshire.

As this part of Brecknockshire does not possesss the most fertile, or the best cultivated, soil, it is pleasing to speak of its intellectual productions. In the parish of Llangammarch lived and died the gentleman just alluded to, and, out of respect to his memory, his ingenious grandson wished his remains to be conveyed there after his decease, (in which his friends complied with his request), and at the same time took care to erect a neat monument to commemorate his worth in the College Church at Brecon. In contemplating the approach of the ensuing *Eisteddvod*, his surviving friends, with regret, think of

him, who, if now living, would be the foremost in the cause; but at present we must break off from these reflections. The ancestors of Lord Cadogan were from this parish. Dr. Thomas Howel, Bishop of Bristol, in the time of Charles I., and his brother Thomas Howel, the historian, sprang from the same soil. *Yn mhob gwlad y megir glew*, says our ancient adage, or, to tell our English friends the secret,—The poorest soil may sometimes produce great characters. With this remark we should leave the Hundred of Builth, to find our way over an alpine region to the county town; but we cannot quit that portion of the country, without adverting to an important topic of ancient history,—The Fall of Llywelyn.

The spot in the parish of Langanten, near Builth, where the Prince was slain, is called Cwm Llywelyn, and the place of his interment in common earth is known by the name of *Cevn y Bedd*, and *Cevn Bedd Llywelyn*, to this day. An old man affirms, that he has heard a tradition of the prince's horse having broken his leg, whereby he was dismounted, and, consequently, exposed to his enemy at a time when flight alone could have secured his life. Mr. Theophilus Jones has, in his second volume, discussed the subject at large; but still there is a degree of obscurity hanging over it. The unfortunate prince, seeing Edward in possession of Carnarvonshire, retreated towards the south; but Cardiganshire was garrisoned by the English, and the principal chiefs of Carmarthenshire were in the same interest. Radnorshire was under the controul of Mortimer, and the garrisons of Builth, and other contiguous places, were over-awed by him. Expecting to be reinforced by some great men in the Hundred of Builth, while he thus confided in those who either were prevented from assisting him, or were not disposed to render him any help, there is no difficulty in accounting for his discomfiture and fall, though we cannot adjust all the circumstances.

That the last of our native princes did not fall in Caernarvonshire, as some of the chronicles have asserted, is the uniform tradition of the Principality. I should be glad to see this subject taken up by an able hand; but, perhaps, this has been done by the learned and ingenious bard, the author of the Gwyneddigion Prize Poem of last year, a production not yet made known to us in this part of the Principality. Such

a composition will form a monument more durable than marble or brass, in commemoration of a chieftain, to whom no want of heroism can be attributed; but he fell, forsaken and betrayed, a victim to hostile force*.

I am, Sir, your's, &c. IEUAN.

LETTER IV.

Castell Madoc—Charles Powel, Esq.—Brothwel Ysgythrog—Sir David Gam—Owain Glyndwr.

SIR,—I shall not detain you with many remarks on the dreary Eppynt hills, which lie between the Wye and the vale of Brecon. Leaving the mountains, and passing the chapel of ease, called the Upper Chapel, you descend into a country, which appears pleasant to the traveller after descending from these Pyrennean heights, and particularly in winter, when snow renders the road dangerous, though neither wolves nor robbers infest the country. Passing by an old mansion, called Baili Brith, so named from a neighbouring hill, you come to Castell Madoc, once a place of some consideration, but, like some other residences, forsaken by the proprietor. The late Charles Powel, Esq., a former owner, had much of the appearance of a Cambrian Chief of former days: he was a dignified magistrate and a good officer. This family bore the arms of Bleddyn ab Maenarch, the field azure, 2. Brychan, 3. Elystan Glodrydd, 4. Crest Rhys Goch, the wyvern's head argent. Mr. Jones's remark on the family is worth transcribing. "Their characteristic, for several generations, was that of plain unaffected country gentlemen, hospitable to strangers, neighbours, and friends, and charitable to the poor; but the last Charles Powel was a man of more than common talents, improved by an intercourse and correspondence with several of the learned of his day, and by great reading and much experience during the progress of a long life."

Near to Castell Madoc House is the Lower Chapel, and, about two miles farther, on the left side of the road, Llandevilog church, close to the wall of which is a very ancient monument, supposed to commemorate Brochwel Ysgythrog; but

* Two short English poems on this subject, with some notices, have appeared in the CAMBRO-BRITON. See vol. ii. p. 39, and the last Number, p. 378.—ED.

Mr. Jones thinks that Rhain, one of the sons of Brychan, was the e interred. At the entrance of the church is a stone inscribed with the name C. A. T. V. C. the application of which Mr. Jones is at a loss to discover; but may we not suppose it to be one of the sons of Brychan of that name *?

On an eminence, to your left, over the Honddy, is Garthbrengy church, in which the famous Davydd Llywelyn, called Sir David Gam, had his residence and property, at a place called Peytyn Gwyn, there being a Peytyn Du and a Peytyn Glas †. The stern valour of this Chieftain, and his fidelity to King Henry the Fifth, in whose defence he fell at the battle of Agincourt, are well known.

Owain Glyndwr, the friend of the House of York, and Davydd Gam were perpetually hostile to each other. It is strange, that some of our historians should affirm, that the hero of Brecknock was nearly allied to Owain by marriage, for he married a Radnorshire lady; the mistake arose from this—that Owain's sister was married to Davydd ab Ednyved Gam, a nobleman of North Wales. His valour was of the turbulent kind, and his attempt to assassinate Owain fixed a dreadful blot on his character, which, however, the Lord of Glyndyvrdwy, though he suffered him to escape at the time, resolved to avenge: this he did on his estate and his country in the most ample manner. Henry the Fourth being Earl of Hereford and Lord of Brecknock, previous to his coming to the crown, the gentlemen of Brecknockshire, and among them Davydd Llywelyn of Peytyn, were firm in the interest of that Prince, which farther accounts for the ravages of Glyndwr in this county.

After mentioning these scenes of bloodshed, I am thankful that we can now approach, in safety, to the town of Brecknock, and calmly survey the rivers, woods, and eminencies in its vicinity, and without obstruction from ancient portals or barriers. We shall once more pause awhile, and then resume. Meanwhile I remain, with due respects to the countrymen of Glyndwr, Your Friend and Servant,

April 9, 1822. IEUAN.

* Brychan had a son, named Cadog; but he died in France, where he was, most probably, buried. He had a son named Rhawin, as well as Rhain, above mentioned.—See p. 395 of this Number.—ED.

† Probably meant for *Peithyn Gwyn*, &c.—ED.

ETYMOLOGY.

ABER—CYMMERAU—ABERTH—ANVERTH—CUALL, &c.

TO THE EDITOR OF THE CAMBRO-BRITON.

Mr. EDITOR,—Whenever I have the opportunity of travelling in the Principality, I derive great pleasure from observing the different dialects of the Welsh language, and also from noting down, in a common place-book, any peculiar expression I may chance to hear in going through the several counties. In my tour, which I make once or twice a-year, I meet generally with pleasant and intelligent companions, who feel great pleasure in conversing on the old Cymraeg, or, in giving me some account of old castles, ghosts, &c. I shall, therefore, with your permission, give a short narrative of what past between a learned friend and myself in going from Carmarthen on a visit to Cardiganshire.

We went on for several miles before we could fix on a subject for discussion, till, at last, the different names of places, as we passed along, afforded us some amusement, and gave rise to a long conversation on etymology. The first word, that suggested itself to us, was ABER, as *Aber Gwili*, &c. &c., which we derived from A, affirmative, and BER, a leg, a branch, which exactly agrees with Mr. Owen Pughe's definition of the word. For instance, ABER he explains as a confluence of water, the junction of rivers, the fall of a lesser river into a greater, or into the sea. See his Dictionary, under the word ABER. He derives the word, however, from AB. *Mi a dorav dy* VERAU,—I will break thy legs,—is a common expression *.

* We are far from thinking our correspondent's etymology as decisive as he conceives it to be. The prefix A, we believe, when used in an affirmative or augmentative sense, generally causes the first letter, if a labial, of the following syllable to assume its *soft* mutation, as in the words *avan* (*a-ban*), *avar* (*a-bar*), *avall* (*a-ball*), *avach* (*a-mach*), *avaddgu* (*a-maddgu*), *avaeth* (*a-maeth*), *aball* (*a-pall*), *abo* (*a-po*), *abwy* (*a-pwy*).—There are, indeed, instances of the contrary, as *abrwysg* (*a-brwysg*), *abwyd* (*a-bwyd*), *abraidd* (*a-braidd*), in which the *aspirate* sound is assumed; but these are so rare with respect to the labial radicals, that they may be regarded as exceptions rather than as coming within the general rule. Indeed it appears to be the letter B only, of the three we have

Having settled this point, we arrived at a place called *Cymmerau*, which we also derived from CYD together, and BER. *Cymmer* signifies "a junction, a confluence." Mr. O. Pughe derives the word from CYD and MER*.

Thus we went on jogging and etymologizing all the way, till we arrived at a small village in Cardiganshire, where we met with an old patriarch, who had been keeping a classical school there for the last sixty years, and, after communicating to him the result of our labour, the following words came on the carpet, viz. *aberth*, *anverth*, *cuall*, &c.

Aberth, a sacrifice, we derived from A, aff; and BERTH,

above adduced, that admits of these exceptions; for we can, at this moment, think of no compounds, wherein M or P are so affected by the augmentative prefix A, as to adopt the aspirate mutation. *Afan* and *afwys* may, indeed, be regarded by some as of this nature; but they appear to us exceedingly doubtful, as we cannot discover any reasonable analogy between these words and their presumed roots, *pan* and *pwys*, especially in the augmentative sense of which we are speaking. Nor is it to the labial letters only that this peculiarity of taking the *soft* sound after the affirmative A is confined: the dental letters, D and T, almost invariably adopt it, as in the words *addysg* (*a-dysg*), *adrev* (*a-trev*). The rule with the palatal letters, we admit, is different, and especially with the letter C, which, we believe, with two exceptions only (*agalen* and *agaws*), is always aspirated after the augmentative A. Now, the result of all this seems to be, as it affects our correspondent's etymology, that it is not founded on a general principle, but that the word, as he derives it, ought rather to have been *aver* than *aber*; and we must add, that we cannot discover the applicability of *a leg* to *a conflux*, which is the received meaning of *aber*. We are, therefore, rather disposed to consider the word, with Mr. Owen Pughe in his Grammar, as one of a primitive character, not now resolvable into its component parts. A writer in the first volume of the Cambrian Register, p. 240, in an "Account of the Parish of Fishguard," derives it, rather idly, from the Latin *aperio*; but it is unnecessary to dwell on the absurdity of this etymology. The word, be its origin what it may, is of great antiquity, and purely Welsh, as is to be proved by the names of so many places in Scotland, beginning with *Aber*, while the word is not to be found in the Gaelic or Irish tongues.—ED.

* If our correspondent wished to make BER the radix of *cymmerau*, he should not have joined it with CYD, which would make the word *cydverau*, as might be proved by abundance of instances, if it were not obvious from the general principle of the language. CYM and BER, indeed, would form *cymmerau*, and this, we presume, would answer our correspondent's purpose as well, CYM and CYD being synonymous prefixes. However, from what we have observed in the preceding note, it may be supposed that we cannot assent to the adoption of BER in this etymology. We should rather agree with Mr. Owen Pughe, (who, by the bye, says nothing of CYD, as above stated by our correspondent) that the word is de-

beautiful; pleasing, or acceptable *. *Anverth*, ugly, from AN, not, and BERTH, beautiful †. *Cuall*—this word baffled our etymological efforts, though in common use in and about Llwyn-rhydowen. It is used there in the same sense as *angall*. When I requested the old patriarch to derive the word, he, being a poet, thus expressed himself—

"*Cuall* yw deall y dyn—"

pointing to a *stupid*, but conceited, man that was close by. "Garw mor *guall* yw y dyn"—See how stupid, or dull, the man is.

rived from MER, which there is good reason for presuming, had, originally, the general sense of water. Hence such words as *gover* (*go-mer*), a small brook, *merlys* (*mer-llys*), a water-plant, and *merllyd* (*mer-llyd*), abounding with water, as used by Aneurin, who says—

"Mis Tachwedd moch mehinawr,
Llyvyn mor, *merllyd* pob callawr."
In the month of November the swine are fat,
Smooth is the ocean, and every cauldron is full of water.

The French, it is known, employ this very word, MER, to denote the sea, and it is not at all improbable, that the English *mere* may be traced to the same source. The Latin *mare* too, as formed of the cognate vowel, has a nearer affinity with MER than with *mor*, the Welsh word for sea. And it would not be too much, perhaps, to trace a resemblance in the Hebrew and Arabic word, *mar*, which signifies a dropping or effusion, as does *merin* in Welsh; and hence *diveru*, in our language, and *divera*, in Armoric, both signify to distil. Such are our grounds for believing, that *cymmerau* must be derived from MER, with the prefix CYM, and not from BER, meaning, as it does, a conflux of waters, and not a junction of legs or arms. In a word, we think, our worthy correspondent, on reconsidering these two etymologies, will find that he has "not *a leg* to stand upon."—ED.

* For the reasons, assigned in the first note, we cannot concur in this etymology; since we think, that the word, thus composed, would be, more properly, *averth*. And, where does our correspondent find "acceptable" as the sense of *berth*? We fear it is one adopted for the occasion; and, without it, the proposed derivation has little or no allusion to a sacrifice. Nor, on the other hand, can we, at this moment, see the propriety of *a-perth*, adopted by Mr. Owen Pughe, though, from the general analogy of the language, we conceive that to be the true etymology. Dr. Davies, without any apparent reason, derives the word from the Hebrew *zebach*. We take this opportunity of remarking, that the prefix, A, has a *privative*, as well as an *augmentative*, power in the formation of words; as, for instance, in *avrys*, slow, from *a-brys*, and *avarn*, a denial of justice, from *a-barn*. Yet, strange to say, none of our dictionaries notice this quality.—ED.

† We are not aware that this etymology was ever doubted. It may be found, at least, in Mr. Owen Pughe's Dictionary.—ED.

Dr. Davies, in his Dictionary, under the word *cuell* or *cuall*, has the following couplet:—

" Cyllell hir *cuall* a llem
" Callestrvin, holldrin, hylldrem." Iolo.

The Doctor confesses himself ignorant of the meaning of *cuell*. After reading the lines to our worthy host, the patriarch, he gave us the following anecdote in explanation of it. " There was," said he, " a noted *bully* in Carmarthen some time ago, who used to say in Welsh—" Am ddyn, nid oes arnav ovn dyn yn y byd, ond, am *fwled*, mae arnav ovn hono, canys *dwl* yw y fwled, ni waeth ganddi yn y byd i ba le yr eif." So, " cyllell hîr *cuell* a llem" may signify " a long sharp knife that will go in any direction it is guided—being, as it were, blind *."

Lest I should appear tedious, I shall close this letter with another remark of the old gentleman, which is, that the compounds of *facio* are Welsh, e. g. *perficere*, perfaith; *efficere*, efaith; *deficere*, difaith.

Your's, &c.

Oxon. J. J.

WELSH MUSIC.—No. XV.

TO THE EDITOR OF THE CAMBRO-BRITON.

Sir,—" Gogerddan" is a most beautiful air, truly Welsh, and highly characteristic. It has its name from a mansion in the neighbourhood of Llanbadarn, in Cardiganshire, which was the residence of the famous bard Rhydderch ab Ieuan Llwyd, about the year 1394, (vide Jones, vol. i. p. 127.)

" Mwynen Cynwyd,"—*The Melody of Cynwyd.*—This tune might pass very well for an Irish air: it has all the character of that country, and, if I mistake not, Mr. Moore has written words to it in a slightly altered manner.

* It appears to us, that our correspondent's " patriarchal" friend took a vast deal of pains to prove what nobody ever disputed—that *cuall* means a stupid dolt, or an ideot, particularly in South Wales. Of the etymology, however, we are unable at present to form any opinion. Mr. Owen Pughe derives it from *cu-all*, and gives it the sense of " a stranger at home," in addition to the one above noticed.—Ed.

"Divyrwch Gwyr Dyvi,"—*The Delight of the Men of Dovey,*—is an air of the some stamp as the above, and has been repeatedly taken for an Irish melody; but this is by no means to be wondered at, if we consider the intercourse between the two countries in former days, when the minstrels wandered about with their

"Wild harps slung behind them."

"Serch Hudol,"—*The Allurements of Love.* This is one of the most beautiful of the Welsh Melodies, and a great favourite with the singers. The same *pennillion,* as those sung to *Pen Rhaw,* suit this air, which modulates from major to minor, and *vice versa,* in the most natural yet scientific manner. The following is a stanza, written, in imitation of the Welsh *pennill,* by I. H. P. adapted to *Serch Hudol.*

"Come, sound the string,
And sweetly sing
Our native Cymru's praise:
Pour for her the tranced measure,
Big with hope and promised pleasure,
Tell how vast, how rich, the treasure
Of her mountain lays."

Four stanzas form the round sung by each singer, who commences at the third bars of the first and second parts of the tune.

"Cerdd yr Hên Wr o'r Coed,"—*The Song of the Old Man of the Wood,*—is a very peculiar air, consisting only of eight bars. Mr. Windsor, of Bath, harmonized it for four voices in an exquisite manner, and it was sung at the Carnarvon Eisteddvod to show how beautiful an old ditty may be made, when appropriately adorned.

"Farwel V 'Ieungtid,"—*Adieu to my Juvenile Days,*—is a plaintive melody, with much of the national character about it, reminding us of Moore's song of "Love's young Dream."

"Oh! the days are gone when beauty bright
My heart's chain wove,
When my dream of life, from morn 'till night,
Was love, still love!

New hope may bloom, and days may come
Of milder, calmer, beam;
But there's nothing half so sweet in life
As love's young dream!"

Your readers will be glad to hear, that a newly-invented Pedal Harp, with *two rows of strings*, was introduced at the last meeting of the Canorion. The idea of this very clever instrument, as now produced, originated with Mr. H. Williams, of Dean Street, though I ought here to observe, that Mr. James, of Oxford, who obtained the prize for the best *Englyn* on "*Awen*" at the Wrexham Eisteddvod, had long contemplated such an improvement. As I intend to describe the Cambrian Pedal Harp in an article preparing for the "Annual Report of the Cymmrodorion," I shall only add—that it will be found to possess all the requisites of the Welsh harp, together with the advantages derived from the pedals, which act twice, viz. they will raise any note half a tone, or a whole*. The appearance of the harp is very elegant, and the mechanism does great credit to the artists, Messrs. Schwieso and Grosjean, of Soho Square. As it is in contemplation to give a concert of Welsh music in the morning of the anniversary of the Cymmrodorion, on the 22nd of May, this harp will be introduced, and I hope that our fair countrywomen will be pleased with it, and give it the preference to any other, as it, most assuredly, is far superior to any *telyn* that has yet appeared. I shall do all in my power to have the Cambrian Pedal Harp introduced at the Eisteddvod in Gwent this year, and the performer on it shall be a young *Cymro*, who plays delightfully on the English harp, but who is so pleased with this new invention that he is determined to adopt it.

I am, Sir,

Your obedient Servant,

Newman Street, JOHN PARRY.
April 8th, 1822.

* The pedals, of course, supersede the middle row of strings; for all notes are produced by them. [We have been favoured with a perusal of the article on the Harp, to which Mr. Parry above alludes; and it is but common justice to add, that it will form a very interesting accession to the work, in which it is about to appear. Indeed it is the only treatise of the kind, in a separate form, of which we are at present aware.—ED.]

BIOGRAPHY.

MEMOIR

OF MR. DAVID THOMAS, (DAVYDD DDU O ERYRI*.)

It has frequently been remarked, that the lives of men, who have devoted themselves, in any particular manner, to the cause of literature, supply but little to interest the general reader, who enters not into the spirit of those enjoyments, which the pursuits of learning or science are calculated to afford. If this be true, even with respect to those individuals who have most eminently distinguished themselves in the walks to which we allude, how much more forcibly must it apply to their humbler followers, who, without aspiring to the heights of the Parnassian mount, are content to cull the flowers that enamel its base. Yet some there are, who can trace with delight the meanest candidate for literary renown through all "the noiseless tenour of his way," how little marked soever it may have been by the accidents or vicissitudes of the world. To such congenial minds it must always be a source of interest to watch the progressive expansion of intellect, or the gradual developement of genius, however contracted the sphere of its operation. It is for this reason that we offer no apology for submitting to our readers the few following notices of a Welsh bard, whose *awen* was nurtured and matured (where it has recently been doomed to perish) within the genial influence of his own native hills. Beyond them "his sober wishes never learned to stray," content, as he was, that the talent he possessed should confine its unambitious lustre to the spot wherein it was fostered. But, now that his earthly race is run, he deserves perhaps a higher meed; and at least, let us be allowed to say, without presumption, in the language of the great Roman lyrist,

> ———Non ego te meis
> Chartis inornatum silebo.

David Thomas, better known to his countrymen by his bardic appellation of Davydd Ddu o Eryri, was born in the year 1760,

* With one or two trivial exceptions, we are indebted to P. B. W. for the notices upon which the following Memoir is founded, and the friends of our late bard, as well as the admirers of his poetical effusions, cannot but feel indebted to the kindness of our correspondent.

at a place called Pen y Bont, in the parish of Llanbeblig, in the county of Caernarvon. His father, whose name was Thomas Griffith*, was a weaver in poor circumstances, but was able to read and write his native language, a qualification at that time by no means common to persons of his condition in Wales. He possessed, also, the still rarer acquirement of understanding the intricate rules of Welsh prosody, and had himself made some progress as a votary of the *awen;* and to this circumstance must, most probably, be ascribed the first encouragement given to the subject of this memoir to cultivate an art, in which he afterwards so much excelled. For, such is the partiality with which the Welsh bard regards his mountain muse, that an initiation in the "idle trade" of poetry forms, too often perhaps, the only inheritance, which the gifted sire has to bequeath to his emulous offspring. However, Thomas Griffith was not merely a poet: he aspired to a higher and better fame; for he was distinguished by his habits of temperance, industry, piety, and integrity. And, whatever may have been the poetical instruction which he bestowed on his son, he felt the necessity of giving him an education of more practical utility. His circumstances, indeed, did not correspond with his wishes in this respect; but he had the good sense to avail himself of what advantage they offered by placing his son, then in his fourteenth year, under the tuition of a neighbouring clergyman. This gentleman was the Rev. John Morgan, Curate of Llanberris, with whom, however, from some unexplained cause, our poet remained only about eight months. Yet, during this short period, he contrived to acquire a competent knowledge of the rudiments of the English tongue and of the first rules of arithmetic.

It is to this epoch in the life of David Thomas that we must look for the foundation of his poetical fame on any substantial basis. For it appears, that he then, for the first time, made his offerings at the shrine of that goddess whose, worship he never afterwards forsook; and the warm approbation, which his earliest effusions experienced, served still more to animate his zeal in the cause. Thus, at the foot of the majestic Snowdon, and surrounded by the grand works of nature in all their interesting

* This custom of taking the father's Christian name, instead of his surname, was anciently common in Wales, and is still partially retained in some parts of it, particularly in North Wales.

varieties, he caught and nourished that flame which was only extinguished with his life; and it cannot be doubted, that these local associations contributed materially to the fervour with which it subsequently glowed. In a word, the subject of this memoir became, from the period of which we are speaking, a professed devotee of the *awen*.

Soon after this he is known to have contracted a distaste for his father's business, a consequence which may reasonably be ascribed, in a main degree at least, to his poetical predilections. But, be this as it may, his mind at this time appears to have taken a direction decidedly literary; and, it not being in his father's power, as we have already intimated, to educate him for any station in which this propensity might be fully gratified, we find the young bard adopting the only alternative which circumstances seemed to present. He resolved to become a village school-master, and, while yet under twenty years of age, he entered on his new occupation, which he first filled, we believe, at Bettws Garmon in his own neighbourhood, and afterwards in other parts of the adjacent country. While engaged in this humble, yet useful, profession, he had the good fortune to form an acquaintance with several respectable clergymen, through whose assistance, and particularly in the use of their libraries, he contrived not only to attain considerable proficiency in English, but also to acquire some knowledge of the Latin and Greek tongues, and even of Hebrew. Thus, while he had only planned the instruction of others, his project became incidentally the means of affording the same advantage, in a far greater degree, to himself; and the facility with which he profited by these opportunities, considering his very limited education, sufficiently prove the capacity with which nature had gifted him.

When about twenty years of age the subject of this memoir became acquainted with Robert Hughes, otherwise Robin Ddu o Geint Bach, one of the most celebrated Welsh poets of his day, a circumstance which we here record, as David Thomas always acknowledged himself to have been indebted to this intimacy for many valuable hints as to Welsh composition, as well as for a more critical knowledge of the twenty-four metres. And, from the reputation he afterwards acquired in this respect, our bard became the general oracle of all the

young poets of his acquaintance, who rarely ventured to submit their productions to the public, before they had experienced the benefit of his perusal.

How long David Thomas remained where he first settled as a village preceptor, we are not informed; but in the year 1796 we find him exercising the same calling at Pentraeth in Anglesey, whither, we believe, he had been invited by the late Paul Panton, Esq., of Plas Gwyn, to whom he proved of considerable use in arranging his valuable collection of Welsh MSS *. And it may, on the other hand, reasonably be inferred, that our bard took advantage of this favourable opportunity, still farther to improve his poetical talent, as well as to extend his acquaintance with the history and antiquities of his native country. Not long after the period, to which we have now adverted, he for a while adandoned his school, to accept the situation of coal-meter at Amlwch in Anglesey. This employment, however, appears to have been no more to his taste than that of his father's loom; for he soon resumed his original occupation, in which, with this single interruption, he persevered to the time of his death, principally in the parish of Pentraeth already mentioned, and in those of Llanddeiniolen, Llandwrog, and Llanrug in the county of Caernarvon.

Thus, then, passed away the greatest portion of the life of Davydd Ddu o Eryri, divided, as it was, between the discharge of his scholastic duties and the adorations, which he never ceased to pay to his muse. Like the rest of his bardic brethren, he suffered few topics of the day to pass without a poetical tribute; and the English muse was often courted with as much ardour as the *awen* of his native hills. Two of his English effusions, *The Thunder Storm*, and *The Banks of the Menai*, deserve to be here particularized. His productions, however, whether Welsh or English, verse or prose, were, generally, of a fugitive character, and appeared, for the most part, in the periodical publications of the day. Among other works of this character the Gentleman's Magazine has been indebted to his pen for several contributions of merit. A part

* This collection, we believe, consists, principally, of the MSS. belonging to the Rev. Evan Evans, author of *Dissertatio de Bardis*, at whose death they became the property of the late Mr. Panton, in consideration of an annuity of £20, which he had, for a short time, allowed Mr. Evans.

of his Welsh poems, consisting chiefly of religious carols, accompanied by the effusions of some other bards, were published by himself, in 1810, at Dolgellau, under the title of "*Corph y Gaingc**." The work contains a long list of subscribers, and is, we have reason to think, the only publication, which he ever gave the world in a separate form. His readiness to assist his countrymen in their literary labours, when in any way connected with Wales, we have already partially noticed; but it should here be more explicitly stated, that several works, not merely poetical, but also relating to the history or topography of Wales, experienced the benefit of his assistance. The last occasion of this nature, in which his services, at least in a public way, were called into action, was the late *Eisteddvod* at Caernarvon, when he was appointed one of the umpires (as he had before been at Caermarthen) to decide on the merits of the respective competitors for the prizes. Upon this occasion he recited a Welsh poetical address, which was much applauded. To this brief, and, no doubt, imperfect account of Mr. David Thomas's literary performances we may add, that he often proved the successful candidate for the prize-medal, offered annually by the Gwyneddigion in London, of which Society he had, in consequence, been elected an honorary member.

It becomes now our painful task to record the close of our poet's mortal career; and, however unvaried the previous part of it may have been by any incidents of a romantic interest, this last scene, at least, has a claim on our sympathy. Mr. Thomas had been, for some time antecedent to the afflicting event we are about to particularise, in a declining state of health, for which reason he had been recently induced to visit some friends at Bangor, in the hope that the change of air might produce some beneficial effect. On the 30th of last March he was on his return, on foot, from this visit, to the parish of Llanrug, his last place of residence, during very rainy and tempestuous weather, whereby the mountain torrents, which he had to cross on his way, had become exceedingly swollen. To this circumstance must, in all probability, be

* This work is dedicated to the present Mr. Panton, and contains 55 pieces by David Thomas, 5 by the late Goronwy Owain, and the remainder by twelve modern poets.

ascribed the lamentable catastrophe which ensued; for in the river Cegin, in the parish of Llanddeiniolen, near a place called Bwlch y Rifri, was found the lifeless body of the unfortunate traveller, about four o'clock on the evening of the day we have just mentioned. There being no bridge near the fatal spot, the only mode of crossing the stream is by a causeway, at any time dangerous, and rendered particularly so, at the time in question, by the state of the weather to which we have above alluded. It has, therefore, been very plausibly surmised, that Mr. Thomas's foot may have accidentally slipped, and that, stunned by the fall, he was thus precipitated to his untimely doom. A respectable farmer, who had accompanied him within half a mile of the place, proved most satisfactorily before the Coroner, that the casualty could not have been the effect of inebriety, a circumstance which we should not have noticed, but for a contrary and injurious impression, which some unfounded rumours have been the means of creating.

Thus died, in his 63d year, Davydd Ddu o Eryri, who has been regarded, and perhaps with justice, as the father of the present generation of Welsh bards. His remains were deposited in the church-yard of Llanrug on the 2d of April, and were followed to the grave by several clergymen, and other respectable individuals of his acquaintance, as well as by a number of his bardic cotemporaries, who, it may reasonably be presumed, felt, with mournful sincerity, the loss of one, to whose friendly instructions they had been so much beholden. Nor indeed was his death less a subject of regret to his other numerous friends, by whom he had been respected while living.

Of the literary attainments of the individual, whose life we here briefly record, we have already incidentally spoken. Considering the few advantages he had derived from birth or education, they were certainly of a remarkable character, and bore ample testimony to his natural powers, as well as to the assiduity with which he had cultivated them. Independent of his particular talent for poetry, and of the critical knowledge he had acquired, especially, of that of his own country, he was allowed to possess a considerable fund of antiquarian lore, relating both to Wales and to other nations. He was also well skilled in heraldry, and, more particularly, in the ge-

nealogical history of Welsh families, a species of learning, that has ever been in particular estimation among the nations of the Principality. With these acquirements, certainly no mean ones for a person in his condition of life, he united a fond attachment to the various and interesting studies of Natural History, and had, besides, stored his mind with much miscellaneous reading, which, with the qualifications we have previously specified, rendered his company even to persons of information always desirable. The popularity, in which his poetical productions have been held, is a sufficient proof of their merit. Their more prominent characteristics are a smoothness and accuracy of versification, in which, perhaps, he was not surpassed by any of his cotemporary bards. And, if the themes he selected were not remarkable for their sublimity, it deserves, at least, to be recorded in his praise, that his muse was never prostituted to the gratification of any sordid or malignant passions. In this respect, he forms an honourable contrast to some of his cotemporaries, whose strains have, too often, been rendered the vehicle of buffoonery, slander, and low ribaldry.

In his general habits and conduct the subject of this memoir is represented to have been a person of strict integrity: in his disposition and manners mild, peaceable, diffident, and unassuming. He was, in consequence, a welcome guest at the houses of many gentlemen of the first respectability, by whom he was noticed. In his political principles (if, indeed, in the case of so humble an individual, that be a matter of any interest) he was perfectly loyal,—a staunch friend of his king and country, and of our excellent form of government in church and state. And in an age of religious schism, and in a part of the kingdom particularly exposed to that evil, it deserves to be remembered to his credit, that he continued, to the last, a worthy and zealous member of the established church, in defiance of many efforts to enlist him under the banners of the sectarians. True to the religious creed, in which he had been educated, or which, on mature reflection, he had been induced to espouse, he was regular in his attendance on divine service, and discharged, with sincerity, the duties which he had undertaken from principle.

Such is the brief memoir we are enabled to give of Davydd

Ddu o Eryri, who, although eclipsed by thousands in the field of literary renown, has left behind him many claims on the respect of his country. As a cultivator of her national muse, he had few rivals in the present day; as a man of general and useful information, he was singularly gifted for an individual in his humble sphere; and, in the other parts of his character, whatever may have been his peculiar failings, his general conduct and principles, if we are correctly informed, were, by no means, such, as now to throw any shade over his posthumous reputation.

EXCERPTA.

I. THE WENDI.

In a former Number of the Cambro-Briton* we alluded to some "curious documents" which we possesssed concerning this people, called in Germany *Wenden*, but better known to us, where known at all, under the name above adopted. The following extract is one of the documents in question, and is taken from a periodical work, entitled "Memoirs of Literature," published in 1711, and, we believe, the first work of that nature ever undertaken in England. The publication contains another account, considerably longer than the following, and for which we hope to have room next month. In the mean time, what we now publish cannot fail, we think, to prove of interest, as affecting the presumed affinity of the Wendi with the ancient Cymry, and the more so, as the writer of the account does not appear to have been aware of the circumstance, and, consequently, could have had no hypothesis to support †.

* No. 27, p. 289.

† In the first volume of "The Berlin Miscellanies," or Report of the Royal Society of Berlin, published in 1710, there is a very interesting article, by the celebrated M. Leibnitz, on the use of languages towards discovering the origin of nations, in which he classes the Wendish tongue with the Sclavonic, which agrees with the arrangement adopted in the Cambrian Register, vol. i. p. 19.

" To the Editor of the Memoirs of Literature."

"SIR,—I shall give you, in a few words, the information you desire about the people called *Wenden* (in Latin *Heneti*), that are to be seen still in some parts of Germany. The Sclavonians, having made themselves masters of a great part of Lower Germany, as far as Bohemia, in the ninth and tenth centuries, were, at last, overcome by the governors of the frontiers. The *Heneti*, a branch of the Sclavonians, were also engaged in many wars with the Germans, and, by degrees, reduced to a small number, and made tributary. Though most of them professed Christianity, as appears from a history of the Sclavonians, written by Helmodus, a priest of that nation, yet they were very barbarous in their manners, and way of living. Those, that remain still in several villages of Lusatia and Brandenburg, and in the Duchy of Lunenburg, hate the Germans to this very day, and form a kind of nation distinct from them. I have seen those that live in Lusatia: their language is wholly different from the German, and they are so careful to preserve it, that one can hardly find one man among several families, that understands any thing of the German tongue. Their dress is also quite different, very odd, and almost ridiculous. As for what concerns their religion, they are generally Roman Catholics, and very zealous. In some few villages they profess the Lutheran religion. All of them have their own churches, not only in the villages, but also in Bautzen and Gorlitz, the two chief towns of Upper Lusatia, where divine service is performed in their own language. They have strange and ridiculous customs, and are very ignorant. Part of them are engaged in the service of the Lusatians; and those, who have something of their own, apply themselves to husbandry. They generally live in villages: those villages do not lie together, but in several parts among those of the Germans. The villages, inhabited by that people in Upper Lusatia, lie about Bautzen, Gorlitz, and Zittaw. There are some in Lower Lusatia, as far as Brandenburg. I must observe that the *Heneti*, that go by the name of *Wenden* in other parts of Germany, are called *Sorabians* in Lusatia, and their language *Sorabic*. It is well known, that the Sorabi were, formerly, inhabitants of Lusatia; and there is still a town in Lower Lusatia, called Sorau or Soravia."

II. WELSH INDIANS*.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—If the following extract, relative to the discovery of America by the Welsh, is of any interest, it is at your service. In "The Universal History, from the earliest account of time," published in 1747, in twenty volumes, octavo, you will find in vol. 20, p. 193, the following paragraph.

London, April 20, 1822. GWILYM.

"That the Welsh contributed to the peopling of America is estimated by some good authors, and ought to be considered as a notion supported by something more than bare conjecture. Powell, in his History of Wales, informs us that, a war happening in the country for the succession upon the death of their Prince *Owen Guinneth (Owain Gwynedd)*, A.D. 1170, and a bastard having carried it from his lawful sons, one of the latter, called Madoc, put to sea for new discoveries, and, sailing west from Spain, he discovered a new world of wonderful beauty

* Our readers, we believe, are generally aware, that two individuals, of the names of Roberts and Perry, undertook, some time ago, to make inquiries in America respecting the descendants of Madog and his followers, presumed to be in existence among the Indian nations in that country. Mr. Roberts has lately returned to Wales, and has published an account in Welsh of the investigation he made, but which is quite unsatisfactory, as he does not appear from it to have met with any decisive testimony on the subject. It seems, however, from a private communication, which we have received, that one circumstance occurred to Mr. Roberts worthy of notice, though he has not included it in his printed communication; which may be thought extraordinary, as it is perhaps the only incident, that could be said to relate to the object of his inquiries. We shall here subjoin the statement in the words of our informant, and leave our readers to draw their own conclusions.

"The only thing that he (Mr. Roberts) learnt at St. Louis was from the perusal of Stodhard's Narrative, who asserts, that a few years back 60 Indians, speaking the Welsh language, visited Nackitoches, and that they were called Hietans, or Aliatans. An interpreter at St. Louis told him, he was acquainted with the language of the Hietans; but his version of it had no resemblance to Welsh. One thing struck Roberts during his stay there: he was buying whiskey from an American, and filling a cask with it; when full, the man said, *whiskey digon*. Roberts asked him, what he meant: he said, it was an Indian word, common among the Cherokees, meaning, *there was enough*. He then asked him, what was the expression when more was wanting: *whiskey neisiau* (*yn eisieu*, or *'n eisieu*) said he. The American told him he did not know that it was Welsh, as he had not heard any person remark it before."

We intend, some time or other, to enter into a systematic examination

and fertility. But, finding it uninhabited, upon his return he carried thither a great number of people from Wales. To this delightful country he made three voyages, according to *Hakluyt*. The places, he discovered, seem to be Virginia, New England, and the adjacent countries. In confirmation of this, Peter Martyr says, that the natives of Virginia and Gautimala celebrated the memory of one Madoc, as a great and ancient hero, and hence it came to pass, that modern travellers have found several old British words among the inhabitants of North America. The same author mentions the word Matoc Zunga, and Mat-Inga, as being in use among the Guatimalians, in which there is a plain allusion to Madoc, and that with the D softened into T, according to the Welsh manner of pronunciation*. Nay, Bishop Nicholson seems to believe that the Welsh language makes a considerable part of several of the American tongues. According to a famous British antiquary, the Spaniards borrowed their L (LL) from the people of Mexico, who received it from the Welsh, and the Dutch brought a bird with a white head from the Streights of Magallan, called by the natives Penguin, which word, in the old British, signifies white head, and therefore, originally, seems to have come from Wales. This must be allowed as an additional argument (to omit others that occur) in favour of Madoc's three American expeditions."

P. S. You may depend upon the correctness of the Breton alphabet. It does not now contain the letter Q. It appears, according to Le Gonidec, that it was only a superfluous letter, when used by them. It has, as well as the letter C'H, given place to the K †.

of all the evidence, hitherto adduced in favour of the existence of the *Madogwys*, or Welsh Indians; but we feel, from its multifarious character, that the work would be one of some labour. We have already given a summary view of the testimony borne by the ancient poets and others to the emigration and disappearance of Madog. See vol. i. p. 57.—ED.

* The writer is here, evidently, under a mistake, as D forms the soft sound of T, and not *vice versâ*, as he has stated it.—ED.

† This P. S. is in answer to an observation we thought it necessary to make on a part of GWILYM's letter in our last Number, p. 353. We were not aware, at the time, that the Q had been expelled from the Breton alphabet, in all the old copies of which it certainly exists. If, however, it was a mere substitute for K, its rejection seems proper. It may be al-

Awen Cymru.

A'th rodd yw athrwydd Awen.—Edm. Prys.

PENNILL.

CIII.

Merch i bwy wyt ti, lliw'r manod?
Merch vy nhad a mam o briod.
O ba wlad y daethost allan?
O wlad vy nhad a mam vy hunan.

ENGLYNION AR Y CILDANNAU*.

Gyrais ddeunydd llais o'm llaw—i'ch anerch
A chynnar don ddystaw;
Nid yw llais fidl 'n lleisiaw
Wrth hwn ond val bwrdwn baw.

Llais eos y nos yn y wig,—a chydiad
Gwych adar y goedwig,
Araith bronvraith ar brenvrig,
Neu vwyalch 'vae balch o'i big.

Cym'rwch ddivyrwch vorau,—a llesol
Vydd llais y Cildannau:
Melysach yw mwyn leisiau
Na mel i'r gwevusau mau.

lowed here to remark, that the letter k, however expressive of the sound appropriated to c in Welsh, does not appear to have been used in our oldest MSS. According to Mr. Edw. Llwyd (Arch. Brit. p. 228), it was first introduced by the Normans in their old French, and was used by the Welsh about the year 1200, but only in the initial syllables of words. This use of it prevailed about three centuries, since which time it has given way to ç, a letter, however, which, from its ambiguous character, is not free from objection.—Ed.

* This effusion, it will be seen, is the work of that celebrated Welsh scholar, Mr. Lewis Morris. *Cildannau*, the English reader should be informed, implies the upper octave, or smallest, strings of the harp. Perhaps, among our poetical friends, some one will oblige us with an English version of these *Englynion*, adhering, as closely as may be, to the metre of the original. We should always feel much indebted for favours of this sort.—Ed.

Nid oes 'n awr (dirvawr darvu!)—na maswedd,
Na miwsig yn Nghymru;
A diau oedd vod dydd a vu,
Telyn gan bob penteulu.

Gwau mil o leisiau melysion,—arav
O ryw euraid cyson;
Dawnus gàn glustiau dynion
Er lles hir glywed llais hon.

Gorfenav, 9ed 1726. LEWIS MORRIS, ei cant.

GWYL DEWI SANT *.

Cerdd ar y Mesur, "*Scots, wha ha'e,* &c."

GYMRY dewrion, medd y bardd,
Gwisgwn heddyw genin hardd,
Cenin gwyrddav yn yr ardd,
Ar Wyl Dewi Sant.

P'le mae'r cenin gwyrddion ddail,
Bonau gwynion? 'does mo'u hail,
O! gwisgwn hwynt,—da yw'n sail,
Ar Wyl Dewi Sant.

Gymry dewrion! hwn yw'r dydd
Rhoddwyd ni yn berfaith rydd
Oddiwrth elyn gwlad a fydd,
Gan ein Dewi Sant.

Gymry! savwn val y Sant,
O blaid y fydd, ein gwlad, a'n plant,
Bydded arnom hyn o chwant,
Er mwyn Dewi Sant.

Buddugoliaeth lŵyr a llawn,
Gavas DEWI trwy ei ddawn,
Onid ydyw, Gymry, yn iawn,
I ni govio'r Sant?

O'i vlaen Morgan âi ar gîl,
O'i vlaen cwympai Saeson vîl,
O'i vlaen tyvai hedd a'i hîl,
O! Wyl Dewi Sant.

* This *Cerdd*, or Song, on St. David's Day, was sung, we believe, at the last Annual Festival of the Subscribers to the Welsh Charity School. For notices of St. David, or Dewi, as he is styled in Welsh history, see vol. i. of the CAMBRO-BRITON, p. 170, and No. 25. p. 137.—ED.

Gymry dewrion, medd y bardd,
Gwisgwn heddyw genin hardd,
Cenin gwyrddav yn yr ardd,
Ar Wyl Dewi Sant.

Bloeddiwn bawb âg uchel lev,
Nes in' siglo sêr y nev,
Cavwyd buddugoliaeth grev,
Ar Wyl Dewi Sant.

TEGID.

English Poetry.

AIR—"*The Men of Harlech.*"

WELSH MELODY:

INTENDED FOR THE "CANORION" SOCIETY.

I.

THOUGH far from the mountains of Cambria we dwell,
Her melodies still o'er the heart have a spell—
And it beats gainst the side, like a strange prisoned bird,
That hears the wild notes which in youth it had heard;
When the Bard strikes the harp—like that harp which, of yore,
The Bard of old Urien so gracefully bore—
And the dear native *awen* is flowing so strong
From the muse of the soul in the magic of song.

II.

In torrid or frigid, wherever they roam,
No clime can estrange an old *Cymro*'s young home;
And strong is the bent of the mountain-born flock,
As the eagle on wing for Eryri's old rock—
And our country shall smile on her children that rove,
As the pelican bends o'er the offspring of love,
When the dear native *awen* is flowing so strong
From the muse of the soul in the magic of song.

III.

The fair, and the good, and the brave of our days,
Shall blush and shall smile when they hear their own praise;

And the shades of old heroes shall flit round the board,
When they hear their old war-notes to valour restored—
While the Genius of *Cymru* shall flee with delight,
From her Idris, to thank the sweet harp-string to night,
As her dear native *awen* is flowing so strong
From the muse of the soul in the magic of song.

AP SION *.

"OH! THE DAYS ARE PAST."

(A Cambrian Melody.)

OH! the days are past, when beauty
These aged eyes could charm;
And the trumpet call to duty
Warm'd my heart and nerv'd my arm.
When my eye was bright, and my heart was light,
And my now chill'd blood was warm.

The mem'ry is but left me
Of all my soul held dear:
Age has of all bereft me
This many a long long year;
But its thought is strong, and will dwell as long
As that soul shall tarry here.

When these locks were like the raven
In hue, my heart was strong;
Nor feels it now like the craven,
Tho' its stream moves faint along:
Oft its warmth returns,—as in youth it burns,
When it hears the minstrel's song.

Then farewell earthly pleasure,
The joys that young hearts move;
My soul hath had her measure,
Her hopes are fix'd above;
Yet my last faint sigh, when in death I lie,
Shall be for the land I love.

S. R. J.

* We hope our correspondent will excuse us for mentioning, that this effusion is by the author of "Lorin, or A Wanderer in Wales," of which a favourable notice has appeared in the CAMBRO-BRITON.—ED.

THE GREEN ISLES OF OCEAN *.

AIR—"*All ye Cambrian Youth.*"

I.

WHERE are they, those Green Fairy Islands †, reposing
In sunlight and beauty on Ocean's calm breast?
What spirit, the things which are hidden disclosing,
Shall point the bright way to their dwellings of rest?
Oh! lovely they rose on the dreams of past ages,
The mighty have sought them, undaunted in faith;
But the land hath been sad for her warriors and sages,
For the guide to those realms of the blessed is death!

II.

Where are they, the high-minded children of glory,
Who steer'd for those distant green spots on the wave?
To the winds of the ocean they left their wild story,
In the fields of their country they found not a grave!
Perchance they repose where the summer-breeze gathers,
From the flowers of each vale, Immortality's breath;
But their steps shall be ne'er on the hills of their fathers,
For the guide to those realms of the blessed—is death!

Monthly Register.

CYMMRODORION.

IT will be seen by an advertisement accompanying this Number, that the ensuing anniversary of the Cymmrodorion is

* Extracted from Mr. Parry's second Volume of "Welsh Melodies:" the words are by Mrs. Hemans.—ED.

† The "Green Islands of the Ocean," or "Green Spots of the Floods," called in the Triads "*Gwerddonau Llion*" (respecting which some remarkable superstitions have been preserved in Wales), were supposed to be the abode of the *Fair Family*, or souls of the virtuous Druids, who could not enter the Christian Heaven, but were permitted to enjoy this Paradise of their own. GAVRAN, a distinguished British chieftain of the fifth century, went on a voyage, with his family, to discover these islands; but they were never heard of afterwards. This event, the voyage of Merddyn Emrys with his twelve bards, and the expedition of Madog, were called the Three Losses by Disappearance of the Isle of Britain. See the CAMBRIAN BIOGRAPHY; also CAMBRO-BRITON, vol. i. p. 124."

likely to be celebrated with much spirit, as well as with those national festivities which have ever been the pride of the Cymry. For the first time, then, it may be said, the inhabitants of the metropolis will be gratified with the exhibition of a Bardic Congress; and the novelty of the scene, united with the acknowledged attractions of Welsh music, cannot fail to impart to the occasion a particular degree of interest. The advertisement, to which we have alluded, furnishes an outline of the intended proceedings; but, as fuller particulars have also been circulated, we shall take advantage of them to enter a little more into the details. We, therefore, extract the following passage, which may be of interest to those who have not access to the bills to which we have alluded.

"The Anniversary Meeting of this Institution, formed for the promotion of Welsh literature, poetry, and music, will be held on Wednesday, the 22nd of May, 1822, at the Freemasons' Tavern, commencing at twelve o'clock at noon, when a selection of vocal and instrumental national music will be performed: also singing with the Welsh harps after the manner of the ancient Britons. The Society's medals will likewise be awarded to the successful candidates for the prize Poems and Essays. A newly-invented Pedal Harp, with two rows of strings and double action, will be introduced, with a variety of other interesting novelties, which will be expressed in future bills. The instrumental department to be under the direction of Mr. E. Jones, Bard to His Majesty, and the vocal under the superintendence of Mr. John Parry, Editor of "Welsh Melodies, &c."

We intimated last month, that the Librarian of this Society was then preparing a catalogue of the MYVYRIAN Mss. recently purchased from the widow of the late Mr. Owen Jones. This task he has since accomplished, and, it is scarcely necessary to add, with the success that always attends his literary undertakings. The compilation, indeed, is rendered as interesting as a mere catalogue can be, and particularly so by some "General Remarks" that are prefixed to it. Such of these as relate more immediately to the nature of the MSS. we shall take the liberty of transcribing, notwithstanding that the whole catalogue will shortly be published in the "Transactions" of the Institution.

"With respect to the 100 volumes of MSS." says Mr.

Pughe, "the contents of which are generally detailed in the following Catalogue, it was thought advisable, so far as circumstances would admit, to separate those, wherein the poetry was comprised, from those which comprehended the prose documents of every description, and so to assign a distinct catalogue for each department. Under the arrangement, thus marked out, the Poetry catalogue comprises 47 volumes of various magnitudes, and those form a total of about 16,000 poges, wherein, including frequent repetitions, there are about 4,700 pieces of poetry, with the addition of upwards of 2,000 *englynion* or epigrammatic stanzas. The 53 MS. volumes of Prose form about 15,300 pages, containing a great many curious documents upon various subjects; and, of course, these, like the Poetry, are repeated in several copies. The fair copy, on vellum, of the Laws of Hywel, No. VIII. in the Catalogue, may be considered the most valuable of any one book in the whole collection; and next to this may be placed No. III., the Extent of Anglesey, taken under the reign of Edward III."

From this enumeration Mr. Pughe proceeds to offer some observations on the most eligible mode of rendering these stores available to the literary world; and, with this view, he recommends the addition, at first, of four poetical volumes to the Archaiology. Three of these, he thinks, would comprise all the unpublished Poetry down to the year 1500, and the fourth volume, he proposes, should contain a selection of "what may be deemed worthy of preservation of the more humble productions of the subsequent period." With respect to the Prose MSS., he conceives, that, as they would require more time for arrangement and for collating them with other documents, not at present within reach of the Society, the mode of publishing them should form a subject of future consideration.

From the foregoing remarks it is evident, that a fair opportunity is now presented to the Welsh Societies to achieve, in a great degree at least, the patriotic object for which they were formed. And, as the funds of the Cymmrodorion are certainly, of themselves, inadequate to the purpose, we repeat the hope, we took occasion once before to express, that the hearty and liberal co-operation of the provincial institutions will enable them to complete this national work. It is impossible that a better opportunity for evincing their zeal in the cause should

occur; and *carpe diem* ought to be their motto on the occasion.

We have farther to add to this account of the Cymmrodorion, that their Second Report, under the title of "Transactions," will speedily make its appearance. It will comprise about ten or a dozen articles, some of them of considerable interest,—and will form a volume, about as large, we should think, as the Quarterly or Edinburgh Review. We hope to be able in our next to announce the time of its publication.

CAMBRIAN SOCIETY IN DYVED.

In a late Number* we recorded some Resolutions which had been recently adopted by the Committee of this Society, the most important of which related to the obtaining of information respecting MSS. and scarce works on Welsh literature and antiquities. Since that time, a circular letter, founded on the resolution, has been transmitted by the Secretary to the several members, and other persons, deemed either to possess or have knowledge of such MSS. or works, which, accordingly, as it evinces the laudable attention of the Committee in promoting a very important object of the Society, and contains information of no small general interest, we shall here transcribe, with the exception of such part only as relates to the private concerns of the Society, for the perusal of our readers.

"*Carmarthen*, January 25th, 1822.

"SIR,—I am directed by the Committee of the Cambrian Society in Dyved, to request you to favour me with your answers to each of the annexed queries †, if possible, but more particularly to the two first relative to MSS. of Welsh Literature, and if such MSS. be in your possession, whether in Latin or Welsh, to transmit a catalogue of them to the Society, accompanied with such remarks on their subjects and supposed authors, as may be deemed useful with a view to publication. It was proposed at the Primary Meeting of this Society, as soon as its finances should be equal to the charge, to collect a complete catalogue of all Welsh MSS. to be found in the several libraries in the Principality, and in England, or on the continent, both public and private; and, now, since the establishment of the Metropolitan Cambrian Institution, and the Societies of Powys, Gwyn-

* See CAMBRO-BRITON, No. 26, p. 253.

† See id. vol. i. p. 73.

edd, and Gwent, it may be reasonably hoped, that, by the co-operation of the several Societies, this most interesting object may be effectually carried into execution. I beg, at the same time, most respectfully to observe, that it is in your power to further, in a great measure, the objects of this Society by exerting yourself to increase the number of its subscribers, and by collecting every information you may think necessary or conducive to the welfare of the Institution. Two volumes, consisting of the successful Essays and Poems recited at the Carmarthen Eisteddvod, together with a selection of other Poems, written on the same occasion, will be speedily published under the superintendence of the Committee, by Mr. Jonathan Harris, who has, very liberally and patriotically, undertaken the expence of printing them, and it is hoped he will be amply remunerated by the sale of them, which you may greatly promote by recommending them to your neighbours. From the acknowledged merit of the respective authors of the Essays and Poems, these volnmes must prove a very desirable and interesting accession to Cambrian Literature.

I have the honour to be, Sir, your obedient Servant,

JAMES GRIFFITH, *Secretary.*"

" P. S. All contributions sent to the Society are requested to be directed to the Rev. James Griffith, Carmarthen."

CYMMRODORION IN GWYNEDD.

Information has reached us that there are several candidates for the premium offered by this Society for the best Awdl on His Majesty's visit to Anglesey *, the decision on which was postponed at the Caernarvon Eisteddvod, and farther time allowed to the poets to send in their compositions; and we hear that some of the poems, written on the occasion, possess considerable merit. The Committee, being anxious that a just decision should be made, have submitted them to the examination of well-qualified judges, in whose hands they are at present; but, owing to their being resident at some distance from each other, no small delay has been occasioned, which, however, cannot be of much importance. as there is still ample time for the purpose, a Resolution having been passed that the successful can-

* See CAMBRO-BRITON, No. 23, p. 57.

didate is to be invested with the Prize Medal at the next Eisteddvod, whenever it should be held—a circumstance which, it may be observed, will add not a little to the *éclât* of the ensuing Grand Meeting at Brecon. We are also particularly glad to hear, that the Report of the Caernarvon Eisteddvod may be expected to appear at no very distant period.

ST. DAVID'S DAY.

In our last we noticed the celebration of this national festival in London and a few other places. We have since received accounts of other honours paid to our tutelar saint both in and out of the Principality, which it may not be uninteresting here to record. The first relates to a Meeting at Cardigan.

The first day of March, being the Anniversary of the tutelar saint of Wales, was observed by a very respectable Society in the town of Cardigan, styling themselves "The Ancient Britons, or the Race of Gomer United," who assembled at the Angel Inn, and from thence proceeded to church, headed by music, and an elegant flag with a device emblematical of the day. Divine service was read on this interesting occasion by the Rev. John Lloyd, and an excellent and appropriate sermon was preached by the Rev. Griffith Thomas, from Acts. xiii. 36. "For David, after he had served his own generation by the will of God, fell on sleep." After divine service the Society returned in regular procession to the inn, upwards of one hundred being present, and partook of a sumptuous dinner provided for them. After the cloth was removed, many appropriate sentiments in the Welsh language were drank by the company with the greatest enthusiasm, and the evening was spent with conviviality, harmony, and hilarity. The whole of the proceedings were conducted with the greatest decorum, and the company broke up highly gratified with the friendship and unity which had subsisted during the meeting,

The day was also celebrated at Bangor Ferry, and at Denbigh. In the last mentioned place the "United Cambrian Harmonic Society of Denbigh and St. Asaph" performed a grand selection of vocal and instrumental music, and welcomed the anniversary with other festive greetings, which it is unnecessary to particularize.

Nor was St. David without his due solemnities even in the North Riding of Yorkshire, where at the house of the Rev. W. Morgan, of Bradford, the Welsh clergy of that part of the county had their second annual meeting in honour of the occasion. The day was spent in a rational and patriotic manner, it having been devoted to the discussion of subjects connected with the language and literature of Wales.

Such an example as this is well worthy of emulation; and we sincerely wish it were in our power to induce Welsh gentlemen of education, in other parts of the kingdom, and especially the clergy, thus to unite to keep alive that *amor patriæ*, which, without some fostering care, is too apt to be extinguished. And, we would observe (if, indeed, by so doing, we can avoid the imputation of a bull), that their very separation from Wales ought, in reality, "to bind them to their native mountains more."

CHURCH UNION SOCIETY:

IN THE DIOCESE OF ST. DAVIDS.

THE Society's Subjects for Premiums for the year 1822, are as follow; and our readers will duly appreciate the patriotic attention which is therein paid to the cultivation of the Welsh tongue.

I. A Premium of Fifty Pounds (by benefaction) for the best Essay *"On the Limits of Reason in judging of Subjects of Revelation."*

II. A Premium of Five Pounds for the best Sermon, in Welsh, on "*Holiness, without which no Man shall see the Lord.* Heb. xii. 14.

III. A Premium of Five Pounds for the best Sermon, in English, on Rom. ii. 6, 7, "*Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life.*"

IV. A Premium of Two Pounds for the best Welsh Translation of a small Tract, entitled "*The Way to be Happy.*"

Literary Announcements.

CYVRINACH Y BEIRDD.—This work, in consequence of the Editor being desirous of rendering it as complete as possible, will not be ready for publication as soon as was expected.

For, although the Treatise under the above title, which contains what is called the Glamorgan, or South Wales, System of Welsh Versification, is printed off, yet the Editor has determined to print the Carmarthen, or North Wales, System therewith, and has selected, for the purpose, the work of Simwnt Vychan, compiled for the great *Eisteddvod* at Caerwys, 1567, as being the most correct, scientific, and copious, and which was pronounced by the celebrated Welsh critic and scholar, Robert Vaughan, of Hengwrt, to be the best on the subject. The Glamorgan System, which is already printed, is stated to amount to about 176 pages; the Treatise of Simwnt Vychan will probably take up from 80 to 100 pages more. In addition to this, the Laws and Regulations of the Bards, the manner of holding their *Gorsedd*, and other things of importance, will be given, so that the whole is expected to exceed 300 pages. In publishing this curious and interesting work, the Editor is particularly anxious to give his readers the fairest means and opportunities of comparing and contrasting the two different systems, so as to enable them to form correct opinions of their respective merits; and students in Welsh versification may reckon on finding therein more information on the subject than has ever yet been before the public.

We are enabled to state, that the MEMOIRS OF OWAIN GLYNDWR, re pecting which we have already mentioned some particulars *, are, after much unexpected delay on the part of the printer, at length on the eve of publication. It is much to the credit of the patrons of Welsh literature, that no less than 720 copies of this work have been subscribed for; and, as there are only 30 *extra* copies printed, such persons, as may be desirous of obtaining a copy, are recommended to lose no time in procuring it, as the work will shortly become scarce, and the printing of a new edition is not very probable.

Information has reached us, that Cambrian Meetings for the promoting of Welsh literature, and the excitement of national feeling to induce a general spirit of improvement in the Principality, have been held, during the winter, at Trecastle in Brecknockshire, Tredegar in Monmouthshire, Cribyn in Cardiganshire, and Merthyr Tydvil in Glamorganshire.

An advertisement on the wrapper of this Number announces the publication of a Poem, entitled HU GADARN, by IDRISON. This is the work, to which we alluded in our last as about to appear from the pen of Mr. Owen Pughe; and we mean next month to give a more particular account of it. Our readers are, of course, aware, that the subject of the Poem is the one adopted by the Cymmrodorion as its Prize subject for the present year.

* See CAMBRO-BRITON, vol. ii. p. 381.